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Quarterly Journal

of the

Society of American Indians

"The honor of the race and the good of the country shall be paramount"

JULY—SEPTEMBER, 1913

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The Quarterly Journal of the Society of American Indians

The Quarterly Journal of the Society of American Indians is published every three months and is issued as the official organ of the Society.

The editors aim to make the Journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

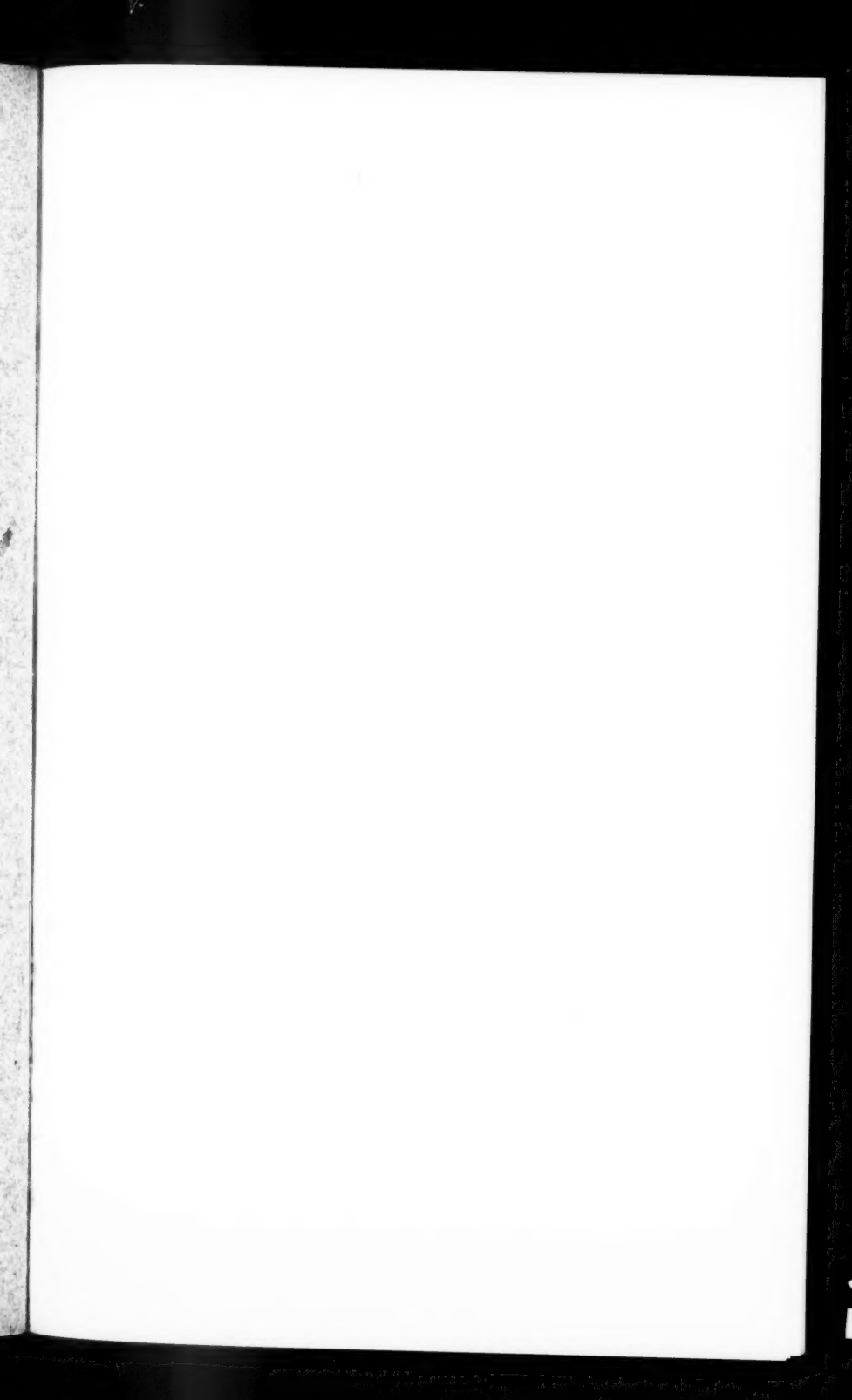
The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech can not be limited. Contributors must realize that the Journal can not undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of the Journal is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers and teachers, the ideas and the needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal such work of racial, scientific or sociological interest as may prove of value to the readers of this publication.

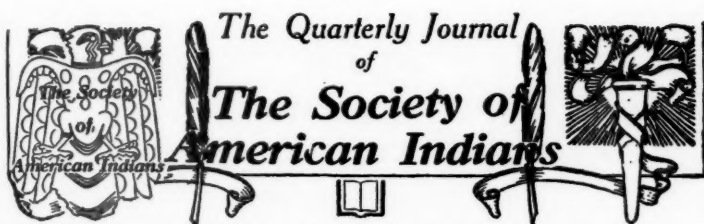
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"The honor of the race and the good of the country shall be paramount."

VOL. 1 WASHINGTON, D. C., JULY-SEPTEMBER, 1913 NO. 3

Editorial Comment

Get Ready for the Conference

October 14th, this year, will be a memorable day in the history of the American Indian. It is the opening day of the Third Annual Conference of the Society of American Indians. Never before in the history of the native American people has such an opportunity come for taking a positive stand before the world. The opportunity for the red man has come and the Third Annual Conference of the Society will attract every patriotic Indian and every friend of the Indian who can get to Denver during the period of October 14-20.

There may be some whose sight is so dull, whose interests are so selfish and whose patriotism lies so deeply in their pockets, who will fail to see the immense importance of this conference of earnest men and women; but there will be many whose keen vision, whose desire to serve man and race, and whose enthusiasm for truly great things, will carry their impulses beyond mere self-serving and who will make this conference a force that will be felt for years to come.

The great hospitable city of Denver, the Queen City of the Plains, has opened up its gates to us and given to us every advantage and every opportunity for carrying on the conference and in spreading broadcast the message of the American Indian to the world. No man and no woman who has a single spark of love of race or of country and the welfare of men will fail to look forward to this meeting with sincere interest. Many who yearn most to come will be prevented by financial reasons or business obligations, but many others will push aside all obstacles and count no sacrifice too great. Such men and women will form the majority of those

who make up the conference. Grimly determined to see right done and to have the native American given the full opportunity to become a constructive member of the commonwealth, this body of thinkers will deserve the respect of the world of thinking men. Such men and women have a message that rings true, for it comes from the heart. We who attended the first two conferences hold out the hand of welcome to every man and say, "Come and meet with us and speak to us from the heart. It is worth while to come."

To those who hesitate even for a moment we say most emphatically, "Prepare now for this great occasion. It is worth more than money to you and the event will not be forgotten as long as you live." Stay at home and you remain an obscure figure, great as is your desire for service; attend the conference and you at once become a figure in the history and destiny of one of the great races of mankind—you become a figure of world-wide importance. We wish to urge the Indian especially to show the true spirit of his fathers by responding to the responsibility that rests upon him in proving to the world that the red man *lives* in a higher sense than ever before. The duty of every Indian, therefore, is to become a part of the movement of the race to lift itself through the efforts of its own blood and brain. The world issues the challenge; the Indian must show his mettle or forever be despised as a race that has lost its fire, its vigor and its patriotism. Breathes there an American Indian with soul so dead that he can allow any man to say that!

The conference this year will have as its central theme, "What the Indian can do for himself, for his race and for his country, the United States of America." Special emphasis will rest upon the subject of the duties and responsibilities of the race. The program will be a brilliant one and will attract the best people of the country. Every reader of the *QUARTERLY JOURNAL* will wish to meet the men and women who attend and to hear their ideas.

Here, then, is a great opportunity for the red American and the white American to meet in friendly council. Here the white American will find expression for the awakened social conscience of the country, here he will urge the things the country should do to make good with the Indian where before it has sinned; and here the Indian American will express his desire to lay hold of his duties as a native son of the soil and claim the greater heritage that awaits him as an active, useful member of civilized society.

No other council of this kind is held in all the country.

Are You Contented to be a Cigar Store Indian? Among the races of the earth, for physical splendor and attractive costume, none can equal the American Indian. At least this is the statement made by many students who have traveled and read widely. Wherever the American Indian is seen or whenever he is read about, interest is at once created. In introducing an Indian speaker at a banquet in New York city a few months ago, a distinguished citizen said: "If representatives of all the races of the globe were to congregate at a spot on Broadway, New York city, and then each man should start off in a different direction, the crowd that stood by watching would all follow the Indian."

There is truly something fascinating about the stalwart red man, clothed in his fringed buckskins and graceful eagle plumes. The very name of "American Indian" arouses both interest and curiosity, for there is a mental vision of a matchless stoic, wrapped in the mystery of silence, and standing as no man ever stood, as a fighter and a patriot without equal in all the world of men. His very silence seems to speak of his communion with the higher forces of nature, with the spirits of the elements and with the Great Mystery. The idealist sees no other picture, and if the spectator is of another turn of mind and thinks only of a howling, blood-seeking savage, his interest is not lessened one iota.

Certain it is that, in the old days, before the spirit of the race had been crushed by artificial things and by a paternal system that sapped manhood and begot beggary, the Indian was much that the idealist believes him to be. Even those who know the native American best by first hand knowledge scarcely realize the awful change that has come—a change that in some of its aspects is worse than actual physical extermination. These are the conditions that produce the reason why the Indian is now referred to by some as "The Vanishing Race." But there is interest and curiosity aroused even in the contemplation of this term.

In the age when "civilization" leads men to make capital out of the blood of children, the misery of women and the suffering of countless men, it may be readily expected that there will be those who will seek to make money out of "the public's interest in the Indian," and that this money will be made at the expense of the Indian's manhood and dignity.

Before tobacco stores you have observed grotesquely carved figures of impossible Indians, dressed partly in the garb of South Sea Islanders and partly in the riggings of a Carrib. These are

the "cigar store Indians" that attract the eye and bring in trade for the purveyor of nicotine-bearing weeds. The Indian effigy stands there in front of the cigar store in order that the public may enrich the cigar store owner because of the "advertising value of the Indian." It is all right for the cigar store dealer to make a legitimate profit, but it is not all right to use even a wooden Indian to help it along. Carve the face of an Irishman out of a cocoanut and use it as a sign to help sell oranges, and the fruit dealer's store would either be boycotted or punctured by brickbats.

This editorial discussion is simply prefatory to asking the Indian how he would like to be discovered to be only a wooden cigar store Indian after all, stuck up before the public as an excuse to draw trade for a storekeeper. Now, suppose, under the guise of doing something real nice, a "perfectly good Indian" should be made out of bronze and stuck up before a whole country. People would ask who stuck him up and why, and quite naturally. Then people would ask where the store was and how cheaply they could buy fine laces and Persian rugs. With perfect propriety the monument builder could be hailed as the "Prince of Advertisers," and the owner of a great magazine syndicate would not be criticised for toasting the gentleman as "The best advertiser in the world." You would be that, too, if you could get a host of government officials to bow to your bidding and even get the President of the United States to carry a shovel and dig for you. You would be a pretty good advertiser if you could get an official from the Indian office to be officially detailed to follow one of your clerks around in a whirlwind tour of wild-westing under the guise of "bringing civilization to the Indian."

Where is the old-time dignity of the race that once refused to bow its neck to cheapness and tawdry show? How many of us as American Indians can stand comfortably and with perfect contentment, holding out a bunch of cigars and looking a mute appeal to the passerby to "come in and buy a few things from the prince inside?" Any plan or scheme that plans to use the picturesque features of Indian life for the sake of show or as a "ballyhoo" for the purpose of making money is a plan to make a "cigar store Indian" out of you and me, and out of the race whose blood we proudly boast.

And for all that, the dealer inside may be a prince and be entitled to his profits. But when it comes to acknowledging this

prince's right to use a representative of our fathers as a store sign, something very fiery should rage inside your breast.

This is neither the viewpoint of pique nor pessimism. It is a square facing of things as they are, "for the honor of the race and the good of the country."



**Create an Indian
Court of Claims**

There are those who believe that the Indian question is practically solved and that all that now remains is the "problem of administration." These persons are therefore willing to rest upon their oars and await the early dawn of the millenium. These persons are correct in but one thing and that is that there is a "*problem of administration*." As for administration, we venture to predict that many interesting things will happen within the next eight years.

Many things have been discovered and some details of "the problem" have been solved, but there remains one gigantic problem that deserves most careful attention. It is the matter of adjusting the thousands of claims of Indians whose property and tribal rights are menaced. We have before stated that the Federal Government recognizes that the Indians are wards and that the Government is the guardian. If this is true, then the wards are entitled to the full benefits of that guardianship in the adjustment of their difficulties arising from their status as wards or incomplete citizens. If the citizens of the nation, or the lack of legal remedy, or confused laws cause difficulty over property or life then the sovereign nation should see that there is remedy or redress, and this without cost to the ward. When the government owes its wards money or lands it should not be necessary for the ward to hire lawyers to fight for them. The government, through its designated Bureau, should see that the matter is adjusted without cost to the complaining party. It is not consistent that a child should enter court and sue its father for its own rights and then relinquish a large share of those rights in order to pay for the cost of the suit. This is practically what the Indian has to do. He has to fight at heavy cost to himself for rights already guaranteed to him by the paternal government. This is a crime on the part of the government.

In order to remedy and adjust difficulties the Federal Government should create an Indian Court of Claims, in which every tribal Indian in the United States might have his rights conserved

and adjudicated. The Indian should not be compelled to pay the cost of this court and so suffer from mistakes made by the government, its officers, or its citizens. There is as great a need for the Indian to have justice as for any man; there may be reasons found why there is *greater* need for the Indian to be accorded justice and opportunity.

Think over this idea for an Indian Court of Claims and then consider whether or not it ought to be made a part of our working propaganda next year. Shall we get it written in the law of the land or not?

***Did You Ever
Shoot at a
Shadow?***

Did you ever shoot at a shadow? What good did it do? It wasted your ammunition and helped wear out your gun. Besides people lost confidence in your cool judgment.

Did your horse ever shy at a tumble weed blowing across the prairie? What did you think of the "horse sense" of your horse? You wondered why so noble a steed should be frightened at so harmless a trifle. Yet the horse thought it most dangerous.

Did you ever hear people say that the world was coming to an end right away because of "wars and rumors of wars?" Did it come to an end in spite of queer signs in the moon?

Did you ever hear the story of the maiden lady of sixty years who one day was found in hysterics? The story relates that after she was carried to a sanitarium she explained to the doctor that she was "just thinking how awful it would be if she should get married and her children should creep in the oven along with the bread she had mixed and be found baked to a crisp, all covered with crust like apple dumplings!" Horrible thought though it was, the poor lady failed to see that there was little possibility of such an occurrence.

People who shoot at shadows jump at conclusions too quickly. The tree branches that cast a shadow that looked like a lion still wave, the harmless paper or "tumble weed" remains harmless, no children baked like apple dumplings are found in the oven, and the world still goes on.

Books about how the mind works say that "every thought is what it appears to be to the thinker." If you think there is a bogey man, where is the bogey man? By the same token, he

inhabits your head. If you see the bogey man's shadow, *don't shoot*, (that is, if you value your head).

Fear is the basic cause of a lot of bad reasoning. Fear springs from ignorance of facts. Savages are superstitious because they do not know the real cause of things. Ignorant people reason poorly because they have only a few facts before them and then imagine the others. Educated men reason from all available facts. Prejudiced men reason from such facts as they choose to emphasize, and ignore others. Knowledge banishes fear and wisdom dissolves superstition's shadows. Therefore, *get all the facts* and hold your ammunition for the real fight that lies before you. It is a bigger fight than the mock war with shadows and ghost-beasts.

Are you afraid your society is going off on the wrong track? Are you afraid your society is run by the Indian Office, down in Washington? Are you afraid that your society is going to drive the Indian back to the blanket? Are you afraid we are bought out and "hide bound" to a circus scheme? Are you afraid we are going to degrade the Indian by endorsing an Indian show? What makes you think so? Has some one told you so? And so, are you going to bolt the society and hide in the sunflower stalks and shoot the tumble weeds that blow by?

The Society of American Indians asks that its critics look into it and watch a while at the side of its directing officers, say the President and the Secretary, and see how things go on. Then the critics will have the absolute proof of the entire independence of the society and of its integrity. Think more; fear less. Work more; worry less. Build more; destroy less. The tree that grows large and tall overshadows the weeds at its feet. Grow. Lift your face to the light. The shadows at your feet are only the reflection of your own thoughts. Then keep on growing. Be bigger than weeds, more substantial than shadows, even though you live among them.



***Do You Dare to
Back Up Your
Beliefs?***

The Society of American Indians was organized to give expression to certain common beliefs held by the thinking Indians of the country. Each conference and each executive session has been held to find out what beliefs we could all agree upon. We have

written down those beliefs in a statement that we call "the objects of the Society." It will pay you to read them over again and again until you thoroughly understand the full meaning of every word. You will find the statement on the back cover of this journal.

These beliefs are stated in order that the American Indian may have the basis for organization, for getting together and working together. All good and great men believe something; all men who do good things in the world believe something; all men who do things worth while believe something worth believing. Then they use their beliefs as the mainspring of their actions. When you then attack their actions you attack their beliefs and when you attack their beliefs you say in the same breath that their actions are wrong. Now then, if you truly believe in the objects of the Society of American Indians you will not only be the possessor of a belief worth while but also be the doer of great things for your people.

Are you willing to back up your beliefs? Are you willing to say that you believe the American Indian has a mission that no other race has, and that you are convinced that *you* as an individual must do your share to make the whole race better and all mankind happier? Do you believe that it is right to work for the honor of the race and the good of the country? If you believe these things you are backing up your belief by giving your loyal support to your Society and backing up the work of the Society with the membership fees that you send. It takes money, blood, brain and WORK to back up these beliefs of ours that we hold up before the world. We do hold them up and the whole world of thinking men respects the Indian more for it. *Every Indian in the United States of America holds a better place in the world's esteem because there is a Society of American Indians.* The Indian owes to himself the duty of supporting his own great national organization, and now that there is such an organization the world expects the Indian to move forward to higher and better things. Don't you see, fellow Indian American, that the honor of the race is all up to YOU? If you fail to do your full share of duty you not only do your part in bringing the race into disrepute, but actually enlist yourself in the ranks of its enemies. If you believe in your people you are with us in the beliefs of your heart. Will you back up those beliefs by activity?

***Let Us Get Some
Tools—Then Go
to Work***

Now that the Society is definitely organized and its principles known to a large number of persons, would it not be well for our Third Annual Conference to lay definite plans for aggressive action? Are there not certain very definite things to be done? Find out what these things are and then come to Denver and talk it over. Do more than that. Come prepared with a plank for the Annual Platform and then be sure it is laid down solid. Every officer ought to have definite things to do. Every member living in every locality should have a meaning and a mission in that locality. It is time for us to get busy.

Then let those who nominate officers choose with care those who will work in harness together and harmoniously. The character of your next Executive Committee will largely determine the fate of the Society. A new set of men and women devoted to high principles might well be chosen. Think things over before you cast a hasty ballot. The parts of your machinery must fit in order to work.

***The Good That
Our Associate
Membership Does***

The very fact that there is a Society of American Indians interests a large number of cultured persons of non-Indian blood. The fact that we stand for definite principles enlists their sympathy and desire to co-operate with us. Knowing that we stand for great and broad principles these men and women desire to stand with us for right, for duty, for action. They form an intelligent body which is splendidly able to interpret the needs of our race to the race that now holds our destiny in its hand. They form the background upon which we may project the ideas, the ideals, the wishes of the native American race. They are with us to help us help ourselves.

No associate member who understands these principles wishes to enter as an active body, as a voting member. Such action would be the death of the organization. Every Associate, however, has a right to express him or herself in the Associate Division, of which Professor F. A. McKenzie was elected Chairman at the last conference. Indian members do not vote in that Division. There should be a still closer bond, however, and our

Joint Councils of Associates and Actives should issue a joint platform, thus binding the entire organization to the work of carrying out its provisions.

The real good our Associates do is in giving us their moral support. Without the moral support of a large citizen body this organization could not exist. The needs of both races are too vitally interrelated. We are fortunate indeed in having the kind of Associates that we have. We are grateful, for their very interest and assistance demonstrates their unselfish spirit.



***A Sick Indian
and his
Starved Horse***

Out in the foothills of the Wichita mountains there lay a young Indian. His home was a tattered tent and his only means of traveling were his feet and his half-starved pony. This Indian was sick, weak and ignorant. The weather was cold and a cutting wind blew the icy snowflakes from the north against the tent and into the very bones of the young Indian. He was in misery, his mind darkened by ignorance found joy in only a few physical things; his weakened body left him unable to enjoy anything that could be given him. Two "peyote fans" flapped from the rear pole, the sole picturesque things in the squalid tent. His provision box revealed only a few handfuls of cheap coffee, some crackers and some canned beef. In a canvas bag there was a paper showing that this Indian was entitled to 160 acres of land and had in his right certain tribal funds. The visitor who came after sunset could read all this by the light of the expensive electric flash lantern that the young Indian pulled out from under his blankets. There was one book in the tent. It was a large, many-paged mail order catalog from a Chicago firm. Yes, Seroco, Ward and Smith are widely read authors out there.

The young Indian looked up at his visitor and said in fairly good English, "I am very sick, I *need help*, for I am in great trouble. I get cheated, I loose my hay, I don't get my rentals from my allotment. The agent, I think, he is doing wrong. I need help."

"Why do you need help?" the visitor asked, and the answer came: "Because, you see, *I can't help myself*."

"Who should help you so you would never need help again?" he was asked. "Should someone else help you more? Should the government give you more food, more money, more clerks at the agency?"

"No, I do not want someone else to help me. It would not be real help. *I only wish I could help myself so I could uphold my own rights.* I am sorry I didn't stay at school longer. I am sorry I didn't stick to the job I had on that farm in Kansas. I might have learned more so I could have stood on my own feet. I think my education is like my pony out there. He's weak and starved. He couldn't carry me out of danger. He would fall down and the wolves would eat both of us. I have lain here a long time and I have seen the picture of myself well and strong and my horse sleek and full of life. Now if I had stayed at school I would have had an education that would have carried me a long way out of danger; I would have been strong. I would have had a steed that would have won the race to success. Yes, I thought of education that way. It is a horse that takes you out of danger, and away from wolves. I haven't any education; I'm sick and when I rode my starved horse he fell down and so the wolves are eating me up. Others get what I might have if I could only help myself."

There is a lot of thought in this story, young men and young women. Others can not help you. The only real help they can give you is to help you help yourself. That is the only help you should ever take. Don't you ever allow others to chew your bread for you, to do your lessons for you, to take exercise for you, to think for you. Do these things for yourself.

Remember the young Indian, his tattered tent, his starved pony. Remember he had every capacity for learning and had a fine but undeveloped mind. So he became sick, was cheated and was miserable. Are you going to live that way and allow the wolves to gnaw your ice-chilled bones? Or are you going to help yourself by your own strength and with its over abundance help others also?



***The Good
That Our Society
Can Do***

The good that we can do as a Society will not consist of the claims we can fight, the suits we can file, the indictments we can find, the agents we can put in jail, the patents-in-fee we can get for our Indian friends or the rights we can force the government to give us free and clear. We can and must do some of these things, but if we lived a thousand years as an organization and only did such things, no matter how successful we were, we would be counted a miserable failure. Do you know why?

The real good that we can do consists in our ability to bring into being new laws and better living conditions. Every Indian should know his exact legal status, and a definite series of grades should be established by which the Indian could progressively step upward into complete citizenship. The real good that we can do consists in our ability to bring into being through our own efforts a healthy public interest in our people, a true interest, an honest desire on the part of the sovereign nation to make good where its fathers have sinned. The real good we can do is to teach our legislators to see that harmful laws must be repealed and a better, freer chance given for healthy mental and social development. But this would only be half success.

In the last analysis the highest good we can do is *all the time to keep before the Indian's mind the fact that the great good that he is to get must come from within himself and not from other men or from the government.* The mission of every member of this Society is to keep that fact before our people. Such a good is a solid growing good. We who have stepped out and seen the larger world must save the older people who have not seen. The members of the Society by doing this good are making the Society do good.

Here is a story that explains what I mean: There was a little pond where the water ran in and out very slowly. An old Indian sat in his tepee by the pond and slapped at the mosquitos that bit him. He slapped and slapped until he had made his face sore with the slaps that only scared away the mosquitos but made his face black and blue. His face and arms were bitten, blotched and swollen and the old Indian was sleepy, sick and weary. An Indian agent came along and gave him for rations a box of insect powder and an allotment of mosquito ointment. "Here," he said, "these things will protect you." Then the mosquitos got mad and sang all the louder, "We'll get you yet; we'll get you yet; we'll find a spot to bite you." Then the Indian said the insect powder was no good and blamed the government for giving him bad bug ointment. He was right, too—it was all bad. Then the Indian agent said, "You ought to be thankful for what you get free from the Great White Father." Then a lawyer came along and said, "You ought to have your rights protected. I'll fight the case and then when I win I will give you the ointment and you can give me the box; it's nice and bright and shiny, but no good to you." So the Indian fought for his rights and slapped at the mosquitos and the ointment melted



The ten-dollar home of the Indian who is bitten by mosquitoes. He depends upon the Government to help him, but is cheated by grafters, blinded by ignorance and made sick by disease. His condition is one of wretchedness. He needs help because he is unable to help himself.



The ten-thousand-dollar home of an Indian who "makes it unhealthy" for grafters. He does not depend on the Government; he helps make the Government. He has a college education, a happy home and is a citizen of influence. He is able to help himself and to help others also.

THE DIFFERENCE BETWEEN EDUCATION AND NO EDUCATION

through his fingers. He had nothing to hold it. The mosquitos still buzzed, bit and ate up his blood.

An Indian boy went to school. He read in a book that by pouring petroleum oil on water no more mosquitos could breed and all the eggs would be killed. He learned how to *prevent* trouble, he learned *the cause* of trouble. That was a great thing to know. He went home to see his sick father and saw how the mosquitos bit. He got out the oil can and emptied it on the water. Everybody tried to stop him from wasting the oil, but he went ahead and poured out the last drop.

All the mosquitos died, the Indian got up and hoed his corn, fed his horses and went to work and built a good house. The Indian agent lost his job of passing around ointment and the lawyer that won shiny-tin-box-rights went back east where people sell stocks and bonds and sue railroad companies. No more mosquitos bit or stung. *The place wasn't healthy for them.*

Do you see the point, brother? The shore of the pond is the reservation, the pond is the chance for breeding graft that exists on every reservation, the ointment is the ineffective law and the mosquitos are the grafters that drink the Indian's blood. The Indian boy who knew how to kill mosquitos is the student that learned how to prevent misery and destroy its causes. Ointment never can.

To fight back sickness, misery, poverty, and grafters successfully *the Indian himself must know how to do his own fighting.* No one else will ever do it so well as the individual Indian for himself. Indian agents and government officials will never do it perfectly. The Indian himself must know and then do it by his own strength.

Every Indian student must learn these things. Every member of this Society must point the way to his backward brother. This, then, is the higher good we can do. Think it over. Then keep on thinking, for there are a lot of men who think that real good consists in putting on ointment and slapping mosquitos.

Find out the *cause*, determine the real *remedy*; then *use it*.



**Why Should This
Society Need Any
Money?**

No one has given this Society any money except its own members. The government certainly does not help us to the extent of a single penny. We do not want that kind of money. Yet we are in sore need of a

large endowment fund, for we must have officers who can devote their entire time to the work before us. Men must live and printing must be paid for.

A great friend of ours requested one of his personal friends to make a donation to the treasury of our Society. No money came from that friend; only six questions came in reply. "—and the questions asked me were so penetrating," writes our friend, "that I found myself somewhat unhorsed in my efforts and so I turn to you to help me out." The questions are: 1. What is the money used for? 2. Is it not possible for them to raise it themselves? 3. Would it not be better for them if they carried their own expenses? 4. This does not seem to be entirely in line with your principles, "God helps those who help themselves." 5. Is it not another Indian organization like the Indian Rights, that is simply a fault finder and doing nothing actually to elevate the race? 6. Does not *race organization* help on race perpetuity and is this not something, as I remember, you fought all through the years?

Our answer to our friend went back immediately.

"What is the money used for?" Answer: To insure the stability of an organization devoted to the development of American citizens and to secure the attention of the American public to a problem and a task that affects it in no uncertain way; this task having as its ultimate end the betterment of this republic and the safeguarding of its blood, the improvement of its intellect and the efficiency of its citizenship. The money is used to help Americans save the \$10,000,000 in taxes which it pays to support the Indian bureau and to bring into the field of taxable, therefore revenue producing, property, one billion sixty-six million dollars of property, held by a quarter of a million Americans. By our campaign, which costs money, time and the services of men, *we shall seek to awaken the Indian people to the realization of their responsibility* and urge them to seek the status which will enable them to see the greater things beyond their present state, their past condition and the miseries of both. We wish to enable them to see that by helping the greater country and the dominant group that they are helping themselves in the most effective way. I am an American citizen and though some of my ancestors were Indians, yet I do not depend upon Indian land or Indian money for a cent of my support. All of my interests are the active interests of American life, yet I am willing to give up comfort, to spend my money, to even sacrifice my future welfare in a financial way in order that the nation may be

more richly endowed with men and women and that a group of men and women, aye, and children, may have life and hope and become that rich endowment. You have done this same thing for many years and others are doing as you have done and as I am trying to do. Someone, some men, must invest their talent for the race of the future and safeguard its purity. I am willing to do this with my Society even as you have been willing, and continue to be.

Second.—It might be possible for these Indians to raise this money for themselves, and they do raise their share, but the entire burden should not be put upon them. The 100,000,000 should not say to the quarter million, whom they have engulfed, that the few should lift the weight of the greater number and with that lift themselves. The many shall not say to the few, "Use your own strength to remove your shackles and then receive you the new inheritance of thy father, in lieu of the birthright which I have taken from thee." But shall a man say to the fellow man whom he has bruised, bound and starved and for a time reviled, as he pilaged his store of goods, unused though they were, "Use now your own strength and free yourself. You have money in your pockets minted from the gold you had, but knew naught of—take it out. I have not been so merciless as to rob you of all. With your own strength break your bonds, and if you want your rights to be as mine, I have a court. Come fight me. I am four hundred times your size; I have a developed intellect; my face has not been bruised into the mud, I am well equipped; so come, arise; use your arms and your brain; the bruises upon your skull and the sores upon your chest should make you the more anxious. Come, I have lawyers whom you can pay if you are too dull. I have bound you down for your own good; I've fed you; I've lectured you these many years. Demonstrate now the benefit you have received and be grateful. Do it yourself."

Do not you, who ride the white charger, see as you gaze over the plains, men and women tied to earth, with faces beaten into the soil, who can not look upward, who can only groan and fear the tread of every foot lest another heel be upon their necks; do you not see that their eyes are blinded by the dust, that serpents poison them and that dogs lick their sores and scratch at their wounds, because the blood that oozes can be transmuted into golden meat? Can you not see this vision, and is it you who only cries, "Behold a new day dawneth; arise alone of yourselves and journey on?" No, I think not. It has been men

like you who rode the white charger and saw the field, who stooped down and lifted up. You and your kind brushed the dust from the eyes of men, bound up wounds, and in health sent men into the new day. Yes, the Indian could finance a movement if so many were not bound out there on the plain, and even many of such would help if they could get their hands free and in their own pockets and on their own wallets, but they can't. Some will not help. Natural independence and trustfulness has been battered down until some Indians, by a systematic effort of a bureau, have become abject beggarly dependents. Only the few see the light and have the quality of heart to work for their fellows, that the nation and all humanity may reap the benefit.

Third.— Yes, it would be infinitely better if they carried their own expenses, but they are Americans, as you are, and the problem they seek to solve is not alone an Indian problem, but the problem of one of the peculiar social groups within the commonwealth and the solution of this problem will benefit the greater group quite as much as the smaller one. Ten millions of citizens are affected directly by the reservations about which they live. They can not escape some feeling of moral obligation and neither can the social conscience of the country be unmindful.

Fourth.— Surely the blessed God does "help those who help themselves," but you who have bound me with cords and heavy thongs may not speak of God or taunt me with "helping myself" until you cleanse my wounds with penitential balms and put into my hand the knife to cut the bonds. This alone I ask. When the nation does its true duty, when the awakened citizens of the nation respond to that duty, then the entrained red man will do his.

Fifth.— The Society of American Indians, as a national organization of Americans, *is not* a complaining committee, but a civilizing, vitalizing force calling upon a group of human creatures to awaken. The Society can do nothing of itself, however, except as it can arouse the spirit of an almost disheartened group of Americans and can react upon the interest and active sympathies of the dominant forces, not inhibited by a similar environment. We wish to build the spirit of men and cultivate personality, to spur on ambition to achieve; we wish to hold out through the Society a beacon light of hope and to show the

way whereby the men and women with whom we deal may become a producing, constructing factor of the Republic, efficient and positive, independent and influential. To help such a movement is not fostering paternalism or conserving pauperism — it is the reverse.

Sixth.—The question is asked whether a race organization will not help on race perpetuity. No; it helps on race salvation. Since the race has suffered the vicissitudes of readjustment it has a common interest in seeking health and efficiency. The very principles of organized effort make it necessary for the individuals of that race to seek the recrystallization of the group by mutual effort and the right adjustment of the individual according to the modern conceptions of society, ethics and economy. The very idea of race perpetuity in America is untenable. It is not compatible with a knowledge of facts. The very laws of environment here preclude the fixedness of any race. There can be neither Jew nor Greek, neither Athenian nor barbarian. This is America, and there is no room for special groups or nations within the nation.

That I am of Indian descent awakens my pride. I am far prouder, however, that I am an American, free born, a citizen and a positive factor in the state. Because I happen to be of aboriginal descent, I am going to prove the quality of my blood by being the most effective, active, American that I can be in this my country. I should do the same if I were of Chinese origin or sprang from the Hottentots. If it is wrong that I should be a member of the Society of American Indians, then it is wrong that I should be a member of any patriotic or learned society. If the Society of American Indians promotes race perpetuity, then the Order of Cincinnati promotes the anger of King George III at George Washington, and continues the War of the Revolution; then the G. A. R. keeps the Southern rebellion alive and the Daughters of the Confederacy should be indicted for treason; the Gaelic Society then should be suppressed and the Folk Lore Society disbanded for promoting superstition; and finally the Masonic Order still keeps up the wars between the hosts of Israel and the hordes of the Philistines; and the Templars even yet spill the blood of the Saracens blocking the way to the tomb of the Saviour! All these ideas of the present reacting upon the past are absurd. We can not go back; we can only do as Dr. Montezuma says, "Go," leaving off the word

back. We could not go back, we can not cling to the past or make its principles working forces to-day. We live, we must go forward; we are here as we are, we must become what we should be: that we are *of* a race is not strange, that we do not despise our fathers is not odd, that we do not follow their ways is not ingratitude, our children must find better ways than ours.

Returning again to the question of the use of money. We must have paid officers, we must find ways out of the difficulty for our brethren, we must stimulate them to action and bring their needs and ambitions to the attention of the public. In this way will the money be used. It will be used in the interest of the national economy and for the promotion of better things for human beings.



***The Big Doctor
With a Double
Edged Knife***

Down in Washington, D. C., there has lived the surgical staff of a big hospital. In the "Indian Office" to-day they are sitting planning new medicines and examining the edges of their surgical knives. "The Indian is a sick man," they say. So he is, but how did he get sick? Big White Doctor came along and said, "Mr. Red Man, you are a misfit." Red Man got angry and started to fight. Finally White Doctor shut him up in a padded cell and tacked a sign on the door; it said, "Reservation." Then White Doctor came in again and said, "You are not what you ought to be. I want to give you some nice civilizing medicine and then do a little nice cutting with my new knives. You tie yourself up to this Bureau with these treaty strings and I will make you over into a perfectly good white man." Well, Mr. Red Man has been good — and tied himself up. A hundred experiments have been made, and now *the victim of vivisection*, his blood infected with the poisons of the knives and the doctor's drugs, he is expected to show just as shrewd traits as the doctor; he is expected to whistle just as loud, too.

When will the Red Man and his friends discharge the doctor, with his bloody knives and his pills, and turn to physical culture and osteopathy? Osteopathy — that's it — *get down to the bone and build up as nature ordained men should*.

Is it true that if you say anything about those White Doctors, they pick up a double edged butcher knife? The name of the Big Doctor is Fossil System. Has it ever made a slash at you?

Meanwhile what of the blood that has been lost and what of the scars! What does the conscience of White Doctor's children say? Do they only say, "Well, we paid a lot for the hospital and put good 'doctors' there?"



**What Forces Are
We Going to
Endorse?**

The Indian problem is full of complex situations. Every situation has a *side*. Nearly every man who is interested in Indian affairs is on one side of something or other. Very few persons have interests that are identical. Everybody wants something, wants to do something and wants you and me on *their* side. Many other people want us on their side, too. Whose side shall we take? Answer: Nobody's. We shall stay on our own side and keep out of trouble. Right away I hear the sneers of somebody who wants you and me on their side. They are saying, "You will never get anywhere, never do anything, unless you take sides. You must become a *partisan*. You must endorse the things I like because they are right and good. If you stand still in your own way the 'pale face' and the 'Indian office' will be glad and say, 'That is just where I want you Indians to be.' The Society of American Indians is no good because it will not support the interests of a *party*."

Let us look into this question. If some of the members of the Society should take sides with a question as a Society action and hold to it, all the other members who disagreed would resign. There would be a fight at once. Internal dissension would pull the Society to pieces in a single session. Then, and only then, we would get *nowhere*. That is just what our worst enemies would like to see happen—to see us endorse schemes or men with axes to grind. Now, the minute we endorse a scheme or a man we can not call our souls our own. We turn ourselves over to the purposes of the man or the scheme. We certainly must keep our soul in *our* own body and turn ourselves over to no man and no scheme. You will notice, if you look sharply, that no one wants us to join sides except persons who want something for themselves. These persons forget that we stand solely for the honor of the race and the good of the country, and not for the honor of a scheme or an individual with a scheme.

Once, not very long ago, someone said to the Editor, "I saw that I must have an organization back of my scheme, but the Society would not stand by me; so I must get another organization." Is it not easy to see that anyone who says that, forgets the seventh object of the Society, which is:

"To direct its energies exclusively to general principles and universal interests, and not allow itself to be used for persons or private interests."

The value of the Society to the race will not come from its desire to squabble and fight over party interests; that value will come from the ability of the Society to stand solid on things of lasting value; on the great principles of race development.

It is quite possible that there are persons who would be willing to attempt to force the Society to make local, personal or commercial interests an issue; who will endeavor to create a partisan spirit; who will wish to plunge us into a fight—for their benefit. Perhaps this will be attempted at Denver. If they succeed the Society will be broken, split, and live only a short time. Perhaps the high esteem which our Society now enjoys will be traded upon for a while; "but after that—the deluge."

Many things may happen at Denver this year. Many good things ought to happen. Every patriotic son of the native soil should be there to safeguard the highest interests of the race. Our strong friends among the Associates should be there with friendly counsel and lend us the inspiration of their presence. There are many reasons why every true friend of the race should come to Denver.



***The Appeal
of the
Young Indian***

The three prize essays submitted in the Society's essay contest are published in full in this issue. Along with them are published extracts from the essays of other contestants. These essays are all the original productions of Chilocco and Haskell students. What stronger appeal could a young Indian give than that of Joseph Brunett? Read the essay of Charles W. McGilberry and the answer given by Paul Sleepingbear to the question, "Should the Indian have a high education?"

The object of these essays was to obtain from students in Indian schools an argument as to the necessity for university training for Indian students who demonstrated capacity. The object was not to provide the means to show off literary quality. We wanted *argument* and *originality*. Joseph Brunett shows both these qualities in his essay.

Men and women of the greater nation, hear well what the Indian student has to say! Perhaps it would be well worth while to provide the means, somehow, in some way, to develop the minds who reveal themselves to you in these essays. Perhaps this country may be a better one a generation hence, because this opportunity was given.



Needs of the Society

The Society of American Indians must fulfill its mission; it must expand in all the departments of its organization.

Means must speedily be provided for a definite and strong legal aid service to the Indians.

Means must speedily be provided for assisting the Society to bring to Congress the necessity of better and more fundamental laws.

Means must be provided for bringing to the people of the country the great needs of the race; the social conscience of the country must be awakened to a keener realization of the real status of the race.

Means must speedily be provided for bringing to the attention of the Indians themselves the larger duties that have come upon them with their changed condition and with their increasing education. The individual must be aroused to see that he has a vital share in working out the salvation of himself and of his race.

All this costs money, time and talent.

THEREFORE, TO GIVE STABILITY TO THE SOCIETY AND FORCE TO ITS APPEALS we need:

100 men and women who will contribute \$100.

100 men and women who will contribute from \$5 to \$50.

100 men and women who will become volunteer workers, spreading the word, soliciting members and giving out information.

1,000 new members are needed and 1,000 new subscribers to the QUARTERLY JOURNAL.

Write and tell us what you are willing to do.

"Where can you find better paying investment?"

The Editor's Viewpoint

The Real Value of Higher Education for the Indian

TWO things are necessary to mankind. The first is knowing how to do things; the second is doing what you know how to do. We call the first *knowledge* and the second the *application of knowledge*. When you are thrown out in deep water, instinct tells you that if you sink you will drown. A second flash of thought tells you that you must keep afloat, and still another instinctive bit of reasoning is that in order to be entirely safe you must gain the shore. Now, then, what is there for you to do?

Two things are necessary: First, the knowledge of how to swim; second, *swimming*. If you can't swim the sharks will get you and you will perish. Perhaps the man who threw you in the pond feels sorry and pokes out a raft to you. Even then you must *know how* to paddle or pole the raft in order to come ashore. Perhaps you will say, "Oh well, I'm safe enough on this raft, what's the use? The man who pitched me in here slides out bacon and bread to me so I won't starve. He knows he has done wrong in stealing my land out there on the shore, so he keeps a box of money for me, and gives me a nickle now and then. I'm contented, so why should I worry." No more have you said this than your raft drifts into a snag and you lose a log. A shark pokes his nose up through the hole and tears a hole in your flesh. Your life's blood runs out and the shark drinks it in and grows fatter.

Finally you discover that the raft is beginning to rot away and that bits of it float ashore and that people come and gather the pieces to make fires. You have not learned to swim or to pole the raft ashore. Look out, brother; *something is going to happen pretty soon!*

Once upon a time a Big Man called Pale Face threw a Great Man called Red Skin in a big lake of cold water. Pale Face took Red Skin's land, because — well, for his own reasons, and because it seemed as if Red Skin did not use it all. Pale Face did not throw Red Skin in the water because Pale Face was any better, but because he was so much bigger and had a bad

machine called Gun and some medicine called gunpowder. Then, by and by, Pale Face's heart softened, for he saw that Red Skin could not swim. Then he shoved out a Reservation Raft to save Red Skin, hoping Red Skin would *learn to pole* it ashore and come back to claim his own land, or as much of it as he could now use. But it almost seemed as if Red Skin did not want to come ashore. Pale Face then got out of patience and said, "Well, you ought to drown. I've helped you enough. What's the matter?"

Now, when we consider this story, some will say that Pale Face has done all he should. But has he? Let us look at Red Man. He has been weakened by his life on that Reservation Raft. The decayed wood has poisoned him. Along with the bread and the bacon, a Red Beast has sneaked in fire water, to poison Red Skin. Queer flies and worms you can not see came from Pale Face's house and poisoned Red Skin's blood. His arm became weak. He is growing blind, but through his one good eye he can see some things quite clearly. His ears are still open. He still lives, though the raft keeps on decaying. What remains, then, for Pale Face to do? What *is* the matter?

Why, look, all this while the Man of the Raft has had no pole or paddle! Pale Face has been shouting instructions *how* to use the paddle, but has not provided the *means* to do it. "Well," says Pale Face, "I thought I had given him a good enough stick." Looking again, however, we find that the stick was a long piece of red tape with a lead wire run through it.


The whole system of trying to save Red Skin must be changed. No wonder Red Skin made such poor progress — though it has been mighty good when you think that he has paddled with his own bare hands and that those same hands have been bitten and scarred with shark's teeth.

But hold on, neither Pale Face nor Red Skin are to be excused for slow progress. A certain amount of blame falls on both.

Red Skin must think more. He might have torn up one of the logs and split it into a paddle. He must now use his hands in paddling. He must not give up; the raft is too rotten and may fall to pieces any moment. Pale Face, hasten with the paddle! Throw out the life line, the race must be saved.

So far we have been looking at the picture as a single one. Look again: There are thousands of Red Skins on the raft. Some have come ashore. They jumped off the raft and learned

to swim. The water was cold and the sharks swam fast, but the Red Skins got ashore. How? Along with the bacon and the bread had come a powerful thing. It is called Education. The Red Skins that got ashore learned how to get it inside their heads and then used it. It made them strong and they stand right by the side of Pale Face and when he steps on Red Skin's toes Red Skin gives him a punch in the eye. Then if Pale Face is still mean about it, Redskin Whocameashore chases him up a tree, and matters end right there. Then Redskin Whocameashore goes to work and learns everything that makes Pale Face powerful and rich and successful. He does all this because he has something in his head called Education and *knows how to use it.*



True education is the fitting of one's own self for a useful, happy life, that will make one's own self independent and able to do good things for other people. To get a true education you must fit yourself for the life you ought to lead. Do you wish to become a ranchman? Well, then, study farming and stock raising. Study more than that, too. Learn about market prices, the best markets, and when to sell. Learn more than that: Learn who is going to cheat you and where danger lies. Fit yourself for your life's task just as an athlete does.

What men have not heard of "Big Chief" Meyers and of Bender, the great Indian baseball players? They are successful ball players because they have fitted themselves for their task. They don't ask a single favor just because they are Indians. They *play ball*. To *play ball* means to *be ready now, go ahead*. Meyers and Bender both do that. They are trained down to it.

When Jim Thorp or Tom Longboat run races they don't say, "Well, I'm Indian, I can't run very good. Give me a mile ahead; the poor Indian must have a chance." They do not say that, do they? They do say, "Come ahead, you fellows, put up your best men. Hunt the world over for them. We are Indians, and, just because we know our business, we shall show you what real Indians are. You can't get ahead of us." Jim and Tom are trained for their work.

Life is a big game. If you do not know how to play it you get shoved off the board and lose out. How are you going to

learn? One answer: through *education, application* and *good character*.

Training for life is a hard, worrisome thing. It makes your brain swim and your head ache sometimes. It is a hard thing, I know, and there are so many funny things to think about, besides life and duty. Those things seem such a long way off. Look out, my friend, you are wrong, dead wrong. Keep right at your books, keep on thinking good thoughts, keep trying to discover new things. I'll stand by and see you sweat and worry, suffer and cry out for rest, and be glad that you have courage to keep on—for I know you will win. It pays—it pays. Think of Meyers or Bender playing ball. See how easy they do it. Think again. It was not easy at first. They had to train, they sweat and grew tired, their fingers got hurt, their legs grew weary and they ached all over. They worried about getting into condition, they kept away from pleasures that took away their strength. How about it now? Are you not proud of them? Are you not glad that they stood the suffering *and won out?*

Find out what *you* are good for. Remember where you must live. Keep those things in mind and educate yourself to meet the conditions in which you will be placed.

There is no task so difficult but that becomes easier when you get used to it. Keep right on with your work and after a while it grows very easy. The main thing is not to give up, but to stick and think of nothing else.



How much should an Indian know? Has he brains enough to be capable of getting a college education? "Perhaps 'white-Indians' can learn a little more, but, really now," the Cynic asks, "can a full blood develop a first class intellect and take a college course?" Here is the answer: "If all the oceans on the surface of the globe should go dry, which ocean would have the highest water when they were filled up again?"

The Indian should have as much knowledge and as great knowledge as any man. Not every Indian ought to go to college any more than every white man should go to college, but there should be as many Indian college men in proportion to the number of Indians as there are white college graduates in proportion to the number of white Americans.

The other day the editor general called upon one of your contributing editors. The contributing editor was a busy man and holding the position of manager for a large firm in a big city. The contributing editor was hiring clerks and handling heavy responsibilities. The contributing editor was a full blood Indian and a graduate of Princeton University. As a successful business man he was likewise socially successful—he is the secretary of the Princeton Club in the western end of his State. He asks no odds because he is an Indian. He is a man and holds himself as good as any man. Here is what he said to the editor general: "*The Indian ought to hold himself a little better than other Americans. He owes it to his proud blood and to the dignity of his great race. A white college student may wear a cap as small as a tea cup and wear a flaming red necktie; he may wear 'loud' clothing, and no one will criticize him. Men will only say, 'Oh, well, the boy must have his fun while he is at college.' Then this student may get intoxicated and utter loud yells, though even when he is sober he shouts rah, rah, rah! in an unseemly manner. However all this is all right for him. But let an Indian drink too much, whoop even slightly, or wear a red necktie, and everybody will say, 'Oh, well, that's the Indian of it!'*"

There is a lot of truth here. Indians ought to be better than other people. They certainly should be as good as the best. There is a way to be as good as the best. College training will show you how.

The government Indian school is a very low grade school. It takes Indian pupils to about the eighth grade, a point which white children reach at the age of thirteen or fourteen years. There should be no loud clamor over an Indian reaching this point. Plenty of these Indian boys and girls should then enter high school. Certainly a "*grammar school race*" cannot compete with a college bred race. Why do Americans expect the Indian to succeed in advanced life, when *there is no real preparation* for it?

Scores of Indian high school graduates should enter universities and match brains with the best intellects in the country. Indians should be the peer of the most enlightened. It pays the Indian, and it pays the greater race that holds the country.

In a recent magazine article the editor said that there was a need for an American Indian university. Now remember, *our Society* does *not* say so! No such suggestion is written in its laws or platform. Let no one be frightened if he disagrees, that there is need for an Indian school for higher training. It should not be the high

school. Indian students who graduate from government schools should mingle for the four years of high school training with white people in order to accustom themselves to the ways of the country and be freed for a time from their native environment. Then might come the university. "But the ordinary American university! What is the matter, is that not good enough?" See how our critics fly to that question. Yes, we answer, it is good enough for a good many, but still not good enough for the Indian. What the Indian has, ought to be the best. The American university is not the ideal school. It does not produce as high a quality of men as it should. Therefore it is not good enough for the American Indian.

The ideal university would be one which had no prescribed course. It would be one where a man or woman with a fundamental training already acquired might come and develop his mind along the line for which he was best fitted by nature. It would mean a *real unfolding of self and of native genius*. It would be a training that would teach students to think for themselves and to find their own way outward, upward and onward.

The Indian who reached this point would be in no danger of going "back to the blanket." The evil creations of the reservation system would not hurt him. He would clearly see the mission of his race and he would know what great qualities it possessed for development and addition to common culture. Oratory, literature, music, art, architecture, imagination, reverence of nature, love of the Supreme Being — these things the Indian all has within himself. Who is it that scorns these things as pagan, as elements that should make the Indian bend his head in shame! Not I. But do not think as I do — do not believe what I tell you — *consult your own heart*.

There is something greater in life than being like someone else, there is something better in life for the Indian than being like a white man. An imitation is at best a cheap thing and all men of true culture despise it. The Indian must understand the ways of the white race and follow in general the paths of enlightenment, but all civilization does not lie in the ways of the white race — far from it. The white people are sick of themselves and seek comfort and variety in that which is new and refreshing. They are looking for that which rings truer, and breathes of greater purity and simplicity. It is only the ignorant man or the bigot who is satisfied with his own state of culture. The Indian has great things to give

the world, but he never can give these things to the world as long as he stays as he is. He must step upward where he can be seen and he must speak where he can be heard. He must use a language and a logic that appeals above the tumult and wins attention. He can do this through education.

Why should not the Indian set an example to the whole world in having a university better than any other and one that would make *men and mind grow from the inside*, instead of the outside? There is a way by which this might be done.

Forget if you will this talk of a university. It is not difficult to name the good men and women who will object. Remember only one thing: If the Indian is to hold his own among mankind, if his brain and blood as it enters the greater race is to be virile, valuable, constructive, the Indian must constantly seek to fit himself for the life he is forced by circumstance to lead. He must be fit in body, he must be efficient in action, his mind must be trained, his morals must be clean. The higher the training, the more valuable the man. As General Pratt says, "Equal ability comes when the same education and training is enforced through association," but beyond *equal ability* there is such a thing as *greater ability*. The best things in all the world should be sought by the American Indian. Nothing is too good. There is but one way to get these great and best things: Education, the knowing how; using education, the working power of knowledge — these things will show you how.

Then show yourself strong, fearless, clean.



It means something to keep in mind the title, "the noble red man." It means more to live up to the character.

Respect once was won by the man called Brave and Warrior. Shall Civilization now call you Faint Heart and Man-Afraid-of-his-Shadow?

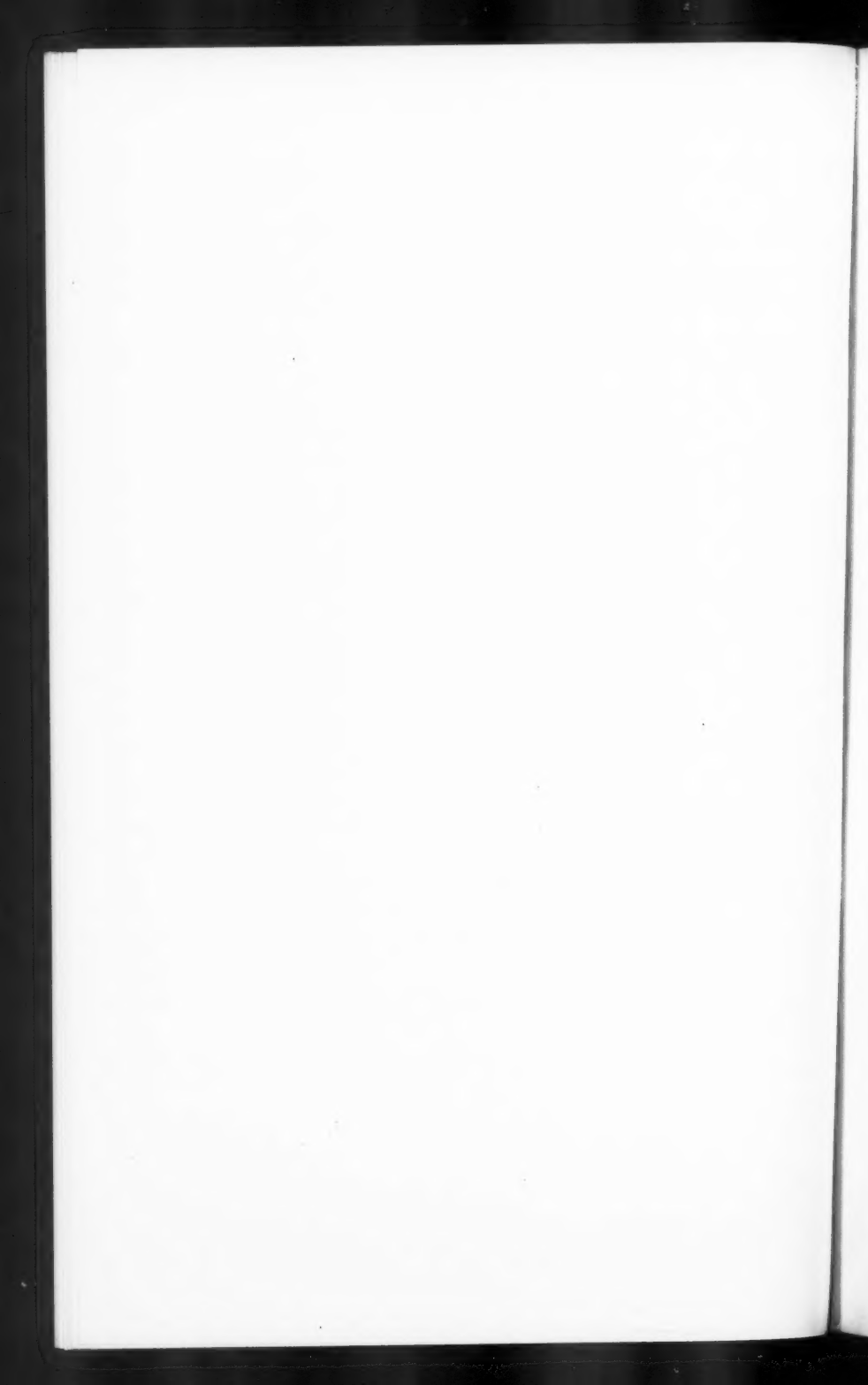
The Indian loves best that which he has produced himself, and clings to it as the child of his own nature. Which is better, then, to be a creator or an imitator? The Indian may go on creating and live. If he stops or imitates, he dies.



TECUMSEH, THE SHAWNEE

From the original drawing in the collection of Colonel Surret, of Louisville, Ky.

"Tecumseh, in his indefatigable efforts to arouse and unite his people to common action, though a savage of the forest, evidenced in his character a rare combination of Italian craft, Spanish revengefulness, German patience and Anglo-Saxon bravery and fortitude." This is the one hundredth anniversary of the heroic death of Tecumseh. Every American should study well the life of this noble Indian, one of the noblest of his race. The story of his life and ideals should prove an inspiration to every youth of the Red race. Let the Government Indian schools teach this story from the right standpoint; the **QUARTERLY JOURNAL** will help find the books and the references.



Higher Education for the Indian

The Appeal of the Young Indian

(First Prize Essay)

By JOSEPH M. BRUNETT (Menominie)

SHALL the Indian enjoy the benefits of higher education? This is indeed a question, the answering of which is fraught with great responsibility. The welfare of the Indian depends upon the solution of this great problem. "Does he recognize the true value of education, and is the present school system sufficiently successful to warrant the introduction of higher branches of learning into the Indian schools?" are questions that are being asked on every hand to-day. After due thought, let us decide in his favor.

In the first place, the future of the Indian will be largely of his own making; he will soon be thrown upon his own resources, to battle with the same life-problems that have sent many an able Anglo-Saxon to the jagged rocks of misfortune. Therefore, the first step is to teach him to stand alone. Has he learned his lesson? Yes, he has, and, given the same chance, he will stand alone; this is proven by the Indians who have been educated in government institutions scattered over the country. True, the curriculum of the Indian school is lower than the average high school, yet the Indian graduate is found in positions of responsibility, beside his white brother in the world's work. These government schools are places where the Indian is taught to assimilate the ideas and the spirit of the white man, and, as far as that goes, he has succeeded admirably. But, beyond the fact that they are rudimental in teaching, these Indian schools are only a sort of preparatory institutions where the Indian gets the first insight into the ways of the white race. To-day, there are many Indians who have completed the courses prescribed by these schools, and yet are considered failures, from the standpoint of the business man. Why? *Because they have not had the same chance to develop fully in all the branches that the ordinary high school affords.* The young man or woman who returns to the reservation after a term at the non-reservation school is placed in a peculiarly embarrassing position. The older people look upon him as a superior person who is fully capable of lifting his people out of the rut of ancient traditions and customs,

and who is socially far above the rest of his fellow tribesmen. On the other hand, he is shunned, sometimes feared, and often distrusted by the younger element. The stigma of the Indian school is upon him, and he cannot escape it. He is not content at home, for he has been taught that the reservation is the hotbed of ignorance and vice. He turns to the white man and the white man receives him not. Why do the people at home fear and distrust him? Simply because he is not capable of defending his own rights and his people's rights against the avaricious grasp of the grafter and swindler. He fails to command the respect that he should; he is neither received at home nor abroad. Could anything be more agonizing than this suspension between heaven and earth? No, and we must therefore have higher education if we are to become worthy and efficient citizens of this country. Your country is our country, your flag, our flag. Why should not your schools be our schools? Education is the dynamic force that has forged your race to the fore of nations, and lifted it to the high plane of intelligence that it now occupies. May we not have the same chance to prove our worth, to aid you in the construction of our country? Our bravest men died side by side with the flower of your youth during the bloody days of the Civil War. The blood of the red man flowed and mingled freely with the blood of your fathers in the gory trenches of the South; may we not partake of education side by side even as our fathers died side by side to preserve that land that was originally ours? Can you not hear in the Indian's plea, the honest appeal of the conquered to the conqueror? We ask of you not alms, not charity, but we ask something that you cannot fail to grant if you are to live up to the high standards of your avowed Christianity. We do not want to be eternally dependent upon the government; there is too much of the free blood of our fathers in our veins to think of such a thing. You would have us become independent citizens of the United States, and yet you will not assist us to attain, or withdraw the bar that hinders us from the goal of our ambitions. We scorn to be parasites; we wish to get away from the beaten path; we wish to free ourselves from the cursing blight of self-consciousness, to take our place boldly and do our duty in making this country, as true and honest citizens; to protect it with our lives, if necessary. *Then do not hesitate to open the doors of your colleges and universities, for only through them can we become free.* The crying need of our race is for more men, men who will meet the white race on an equality. Give us the chance to prove our worth.

Why the Indian Student Should Receive as Good an Education as Any Other Student in America

(The second prize essay)

By CHARLES W. MCGILBERRY (Choctaw)

ALL the citizens of any country or nation should receive as good an education as they are able to get. If any one has any desire for a good education he should try in every way to get it. The better educated the citizens are of any nation, the better the nation will be. The more intelligent the citizens, the wiser the nation, and, since the Indians are part of the inhabitants of America, they should enjoy all the comforts and pleasures that an education affords.

The Indians have proven themselves able to use a good education to as good advantage as any other people. Education is what it takes to enable any race of people to give up their primitive ways and become intelligent, progressive, self-supporting citizens.

It has not been very long since the Indian first began to receive an education, but they have made remarkable progress toward civilization. Rarely has any other race of people made such rapid strides toward civilization as the American Indians. Indians may be found in every trade and profession. There are Indian blacksmiths, engineers, painters, carpenters, masons, printers, lawyers, doctors, and some have even been sent to that great law-making branch of the United States Government. In order to excel in all these different modes of earning a livelihood he must receive the full benefits of a good education.

The Indian has always been able to grasp quickly the better ways and ideas of everything. He had to know the forests and plains and the animals that roamed them. He knew nothing of books, but he was very highly educated in Nature's laws. He knew all about plants and animals and their ways of living. His pottery and weaving has scarcely been excelled by any race of people. This goes to show that he is careful in what he undertakes to do and also that he desires to excel.

The time has come when all people must get all the advantage that an education affords or fall behind in the march of progress. There are too many good qualities in the Indian for him to be allowed to fail. He only needs to be started. The succeeding generation will always need to be better educated than the preceding. No one can expect great things from an uneducated race of people, since it would be foolish to expect such results. Education helps any people, then why will it not help the Indian? If he has a good education the people will expect great things of him, but if he has little or none they can not expect very much of him.

Education means much more than the knowledge of reading, writing and calculation. It takes in moral and physical development as well as book learning.

If the Indian does not receive the education that the other students get, the latter will always be his superiors and the Indian will never be able to take his proper place in the world. He will be beaten out of everything he ever hopes to have and always be looked upon as an "easy mark," which he will be if he doesn't receive the education that the other students receive.

Since nearly all Indians have allotments, it is quite necessary that all should acquire the knowledge of how to till their soil and raise the products that will yield the largest returns and which will mean much to their welfare. Nearly all Indians will have to depend upon their land for their livelihood, and that makes it all the more necessary that they should have an education or they will not know how to market their farm products for the best prices that other products demand. Every one has to have an education, no matter what trade or industry he may pursue. Any one who tries to accomplish anything without an education will find life very hard.

An education teaches one to find out things for himself and he can know what is going on in the outside world by reading the newspapers and can think for himself much better. It is a comfort as well as a pleasure to have an education, and the Indian should enjoy these as much as any other student. It refines one and makes him able to see the better and nobler views of all things that may come before him. The Indian should enjoy all these things.

Should the Indian Have a High Education?

(The third prize essay)

By PAUL SLEEPINGBEAR (Gros Ventre)

THE destiny of nations, driven by the winds of time, come and go like the shadow of summer clouds — they are, and are no more. We plead and cry for mercy, but Fate turns a deaf ear, and we are driven, like sheep, to the slaughter-house to be slaughtered.

The law that controls the four winds of the earth, the law that causes the lightning to flash and the thunder to roar; the law that causes the animal kingdom to subsist from the earth, is the law that governs, the physical law. Man may make laws, he may divide the earth into geographical miles, he may measure the distance to the sun, but his laws do not affect the law that governs. The mental force is only another form of physical force. A little over three hundred years ago the white man came, from across the Atlantic ocean, and landed on our shores, and ever since, till just a few years back, the Indian has been forced to go through fire and steel, to face the cold and the famine, to seek shelter with the wild beasts of the forests; the wild game has disappeared before his onward march. It was a blessing for the white man to come to this land, but what was it to these other creatures of America? The footprints of nature can be traced in blood, for its claws are red with human blood. Man makes laws, and he calls them laws of brotherhood, but he is merely expressing the law material — that law which causes the wolf, the bear and the eagle to recognize their own kind.

When a certain Indian warrior was sentenced to be shot his last words were: "I like it well, for I wish to die before my heart becomes soft or I say anything unworthy of myself." This is the theme of the red man.

The nature of the Indian is not pliable; it will crumble to destruction in an attempt to mold it into another form other than that which nature intended that it should be. The fate of the old Indian is at hand; he faces the West with the palm of his right hand extended toward the setting sun in token of peace and rest in the land of the Hereafter — "it is good."

The time has come when all people must get all the advantage that an education affords or fall behind in the march of progress. There are too many good qualities in the Indian for him to be allowed to fail. He only needs to be started. The succeeding generation will always need to be better educated than the preceding. No one can expect great things from an uneducated race of people, since it would be foolish to expect such results. Education helps any people, then why will it not help the Indian? If he has a good education the people will expect great things of him, but if he has little or none they can not expect very much of him.

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The salvation of the younger generation lies in education, and, in this age of enlightenment, when an education is required in order that a livelihood be obtained, the Indian cannot afford to neglect the advantage of an education and expect to survive in a manner befitting an American citizen. We owe, when we shall have become citizens, to America our industrial and our intellectual abilities in order to promote the common wealth of this country; we owe it to our race, in order that we may develop to the highest standard of which we are capable. We can not, very much longer, look to the Government as a dependent people. We are detrimental to the progress of this country so long as we remain ignorant of that progress. We have friends who are willing to fight our battles, which is all very well, but we are not benefited by such friendship if we do not hustle and strive to shoulder our own responsibilities, for we grow strong only as we put forth effort.

It is through education that man has developed. The Caucasian, the Japanese, and even the Black Man, have developed through education, and why should it not be of benefit to the Red Man? If education has improved these races it will improve the Red Race also. Therefore, we should have just as good an education as any other race in America. We must have members of our race at the forefront of education, men and women, who will stand up in the cause of the Red Race.

Is the Indian capable of high development? That he is capable of high development, there is no doubt. Roll back the blanket of time to three hundred years and you will see there the spirit of the Red Man. From the "Land of the Rising Sun" to the "Land of the Setting Sun" you see that spirit daring the cold, famine, fire and steel — the outward sign of an unconquerable spirit. The smoke of his council fire ascended to the open sky, as a pledge and token of truth and honesty — the outward sign of the noble savage. Are not such virtues worthy of development? Shall we not jealously guard the spirit of our ancestors, that their name may not be desecrated.

Now that we are undergoing an age of transition, we must not expect too much of the Indian. We must not think that because our progress seems slow, we are unable to cope with the White Man's education; that because we do not comprehend the philosophy of civilization, we are not capable of development. We must put forth effort and seek to master that life, that it

may serve as a foundation on which the coming generation may build a higher and more useful life.

Through hard and constant effort, we shall have reached that stage of development where the individuality of the Indian, as a race, will make itself felt through good citizenship in this our country, America.



Summary of the Stephens Bill

On February 3, 1912, Mr. Stephens of Texas introduced H. R. 19414, authorizing any nation, tribe or band of Indians to submit claims against the United States to the Court of Claims. (According to existing law, Indians cannot enter the United States courts without special enabling acts. This bill, on becoming law, would be the enabling act for all tribes suing the government for any moneys due or misappropriated under any treaties or laws.) It is provided that either party may appeal to the United States Supreme Court and a statute of limitation clause demands that all claims, based on facts, happening prior to the passage of this act, shall be barred unless suit is brought within five years after the passage of this act. (For the good of both the Indian and the government, "a riot of legislation would follow" and pending claims would be settled at once and for all time.)

The rights in the claims are to be settled by the Court of Claims regardless of the lapse of time or statutes of limitation prior to the passage of the act. Any payment made on a claim may be pleaded as an offset and any tribe may be joined as a party plaintiff, if the court deems such action necessary to a final determination of the suit. The petition setting forth all of the facts on which the claim is based need be verified only by the attorney for the tribe.

Upon the final determination of the suit, the Court of Claims is to decree reasonable fees to be paid the tribe's attorney or attorneys. In no case is the amount to be greater than that stipulated in the contracts approved by the Commissioner of Indian affairs and the Secretary of the Interior, prior to the institution of the suit. The fees decreed are to be paid from the sum recovered in the action, and no funds belonging to the Indians, coming from any other source, are to be used unless specifically provided in the approved contract.

Education and Progress for the Indian

(Honor Essay)

By JAMES SMITH (Warm Spring)

THE question is often asked by our white brothers: Is it worth while for the government to maintain these government schools and spend thousands of dollars each year for the benefit of the Indian race? Is the Indian capable of learning like the other races who have the culture and civilization of the world? Why not let the Indian be as his ancestors were? Let him stay on the reservation and live as he wishes, instead of trying to make him think like the white man and do things that are not suited to his fancy. But these very same ones fail to tell us how the Indian is going to exist and be kept away from the white man; and how is he to deal with the great "white problem." The Indian can not hunt and fish for his living any more, like his forefathers did. All he eats and wears is bought from the paleface. He has to deal with his paleface brother, and it is necessary that he know how to transact business and take care of his own affairs.

The prairie over which the Indian race once roamed is now being cultivated, and instead of the tepee he has a modern home; this is the result of the government schools, which were established and are being maintained for the benefit of the Indian race. So we can readily see that the problem of Indian education is not a hopeless task even under unfavorable circumstances.

A few Indians have undertaken the task of higher education and in most cases they have made good with the paleface as their competitors. This is a great encouragement for the ones who will follow the steps of those who are now occupying places of honor and responsibility. This proves that the Indian is capable of learning like any other race if he once undertakes the task of attaining a higher education. Give the Indian the white man's chance and in all cases he will prove that he is capable of doing himself justice.

The Indian does not belong to an inferior race. He is being looked down upon because he lacks the education which is necessary for any race, if they are to be up and doing things for

the advancement of the civilization of the world. The education furnished by the government school is not sufficient. If the Indian will get over the idea that the schooling he receives from the Indian schools is sufficient, and go on through high schools and colleges, the standard of the Indian as a civilized race will be much higher.

The race that is satisfied with its present attainments will never amount to much. They will only stand still and see the others continue to rise, while those that think they have reached their goal will degrade. Since the world is progressing more and more each year, so the Indian must acquire higher education in order to keep up with the progress that the other races are making.

The time is coming when the Indian will be put on his own feet by the government; he will then have to be wise to attend to the affairs of his own race, which the government is shouldering at the present time. *Why should the Indian let some other race do his thinking?* Other races are not depending on some one else to do their thinking. They depend upon themselves, and why not let the Indian do the same? The sooner the Indian becomes educated, the sooner the time will come for him to do his own thinking, and the Indian race will progress much faster than at the present time. The Indian race has no single leader. What is necessary for all Indians is to have a higher education and each one do for himself and each be his own leader. By so doing the race as a whole will be looked upon as equal with those who have had the benefit of the culture and civilization of the world.

The Indian race must cast aside all habits that are hindering him from further progress, and then he will rise and develop his own qualities of art and in so doing he will add to all things, such as politics, literature, philosophy, modern social problems, and the many other things that are making some races stand above the ones that do not take an active part in such things.

The Indian race has many things yet to learn. All the Indians own land, and therefore it is necessary they must know how to care for it and use it to best advantage. He must learn how to resist temptations and take care of his health, for the Indian must now live like other civilized races, which is very much different from the way his ancestors lived. In order to do all these things in the best possible way, he must acquaint himself with

all these conditions, and the only way he can succeed is to acquire sufficient education to do all these things, so that he may live in comfort and be considered a race that is standing shoulder to shoulder with all other civilized races. If these things are not acquired by the Indian, he will always be at a disadvantage. The Indian's method of doing things is not helpful to him any more. His way must be replaced by the white man's way of doing things. If he clings to his way of living, like his forefathers did, he will be robbed of his land and other things which he owns, as has been the case in the past, because we all know that the strong thrive on the weakness of others, and so the Indians must get out of the condition of being looked upon as an ignorant people.

All races that exist must progress, and the only way any race can progress in these modern times is to have an education that is above the ordinary common school education, such as is given in the Indian schools. All nations that have accomplished great things in the past centuries are the ones that have had trained minds. If the Indian is going to be considered as a race that is forging ahead in spite of the obstacles that confront him on the upward march to the better things of life, a college or a university education is the thing he needs in order to reach that point.

If the Indian race can produce athletes that are equal with the best in the world, why should not the Indian be represented by more men of Indian blood among the leading men of the country in politics and all other branches or professions. This is possible if the Indian will only pay the price that is required to attain a higher education, and he will then be rewarded with the honor of being considered a model race and able to compete with any race in all competitions of life. If the Indian will aim high, it is possible that we may have an Indian president of the United States some day.

What is needed now to start the Indian on the road to a higher standard of civilization is to establish an Indian college or university, where the Indian can study those things which will enable him to be equal to his competitors and to be of more help to those of his own people who are unfortunate in not grasping the opportunities which fit them for future life.

What Indian Students Say About Education

Extracts from Essays

The time has come when the Indian must have an education, that he may help in uplifting his race to a higher standard of civilization. He also must get down and learn to work that he may enjoy the results of honest toil, in the occupation which he has chosen in life.

The world is only a mass of hard struggle; a poor man with scanty education is held down by those who are superior in knowledge. The Indians must have an education in order to bear their share of the burden. Education will lift the Indian beyond the average man, physically and morally as well as intellectually.

The future hope of the Indian depends on the boys and girls who are striving in this age to take the advantage of all that is given them.

There is not an occupation but what it takes an education to master. Why should not the Indians be masters of these great undertakings?

The Indian should have an education to be on the equal footing with their white brothers in every line of life. No matter what it may be, it takes time, patience and energy to bring out the mettle that is within him. Indians within the last half century have made remarkable progress, along with other races. Education alone has done this. No other race has ever progressed so rapidly.

BENNETT LAVERS (Choctaw).

Taking all things into consideration, the Indian should really receive more education than any other student in the United States, so that he may take an active, intelligent part in the affairs of his country as soon as possible.

Where has the Indian been in all these great movements? Why hasn't he been in the game? Our white brother has said to us, "Whatever is good for us is good for you." With these words he drags us into the road and puts us on our feet and says, "Now go," and we must go, but first we must have some preparation toward this new and higher point in life.

The current of civilization is slowly but surely bearing down upon him, and will shortly engulf him if he has not learned to swim out of it.

It is in accordance with the motto "Step out," that we are getting our education, because it is on this point where many of the returned students fail. He has not gained sufficient strength to stand the hard knocks of the habits and customs of his people. He must have a better education to make a center rush on the old Indian ways and make a touchdown.

It is clear he must have an education and *one* necessary to produce results, for *the Indian's greatest aid in the future must be himself.*

JOSE IGNACIO (Papago).

The Indian student should receive as good an education as any other student in America because he is hereafter to compete with others in the work of the world and if he does not have as good an education as other people he will not have a very good chance.

In the white race the old people have good educations and can lead the young people, but in the Indian race the young person is the one who has to do the leading. It lies in the power of the Indian student to bring his people to the light; so he needs as good an education as possible.

The Indian boy and the white boy also, should have a better education than their forefathers because they live in more advanced times and surroundings, and to be able to use the new inventions and improvements, one must be well educated.

BESSIE BURGESS (Cherokee).

The Indian people will not always remain back of the people who have taken the Red Man's country for theirs, but they are coming to the front and will one day show the white man that an educated Indian can do as much good as any man belonging to the white race, but to do this they must first receive as good an education as their competitors.

MARY LEJEUNE (Chippewa).

If the Indian grasps the opportunities that are coming his way he can succeed in life. There are always some people who are ready to take advantage of an Indian but the Indian can resist all these attempts by going to school and receiving as good an education as any other student in America.

There are many things that the Indian wants to know and he is willing to grasp all the opportunities given him so that when he goes out in life he will overcome all difficulties. The Indian student

whose ambition is to receive a higher education is the one who is going to succeed in life and he is worthy to compete with any other student in America.

HENRY LYNCH (Chippewa).

Education teaches us how to live right, how to take care of ourselves, how to respect other people, how to take care of what we have, and many other things, in a way that we may be able to enter upon life and care for ourselves. It is for these reasons that the Indian student should receive as good an education as any student in America.

SIDNEY WHITE (Choctaw).

The Indian has land and money and if he wishes to see to it himself, he must have an education or he may get cheated out of it.

Sooner or later each Indian boy and girl in this country must take up the duties and responsibilities of a full fledged citizen of the United States. In order to do this and compete on an equal footing with the other people who will be in the contest for supremacy they must receive just as good an education as any one else who is to be a citizen of this great commonwealth.

There is a great deal of talk these days of the individual rights of a private citizen. Such rights extend just so far as one's education will enable him to assert and take care of these rights. If the Indians are to have the same rights that other people of this country have they must receive just as good an education as it is possible to give any one else.

JENNIE RILEY (Cheyenne).

As an education is the means of fitting any student to become a good citizen, why not educate the Indian so that he may be a good citizen? An Indian possesses all the good qualities of a white person and if he is only shown the best way to cultivate these qualities he will make as good a citizen as any person.

FLORENCE SLAUGHTER (Choctaw).

The Indian should learn the value of his property and money. Many of the tribes draw payments, in fact most of them do. Some do not draw these payments and they have to work for what they get. Those Indians learn the value of a dollar and spend it for an article that is of real value to them. Those who draw payments know little of the value of a dollar for the reason that they do not

have to work for it. Those payments will not continue forever. Tribe after tribe is no longer receiving these payments. In a few years if the Indian does not grasp the opportunities of securing a good education he will be without money or home, and will be doomed to live the life of the poorer class of people.

JOHN MCKEE (Pottawatomie).

The Indian student should receive as good an education as any other American student, because the time will arrive when the Indian will have to stand up for himself in his country against certain obstacles which he may meet.

The time will come when all restrictions on his land and property will be removed and he will become a voter and thereby have to live like any other taxpayer in America. To do these things the Indian student should get as good an education as anybody else who is a voter or a taxpayer.

There are a number of Indians who after finishing in the government schools aimed to go higher in their studies, so they entered some of the eastern colleges and universities; to-day they are classed among other noted men of the country, all following different occupations such as lawyers, doctors, preachers, teachers and tradesmen.

The time will come when the Indian will help to make laws for his country and take part in political affairs. He will go among other people and prove himself a worthy citizen by doing his part just as well as any other man.

JACKSON LOMAKEMA (Hopi).

The Indian student should receive as good an education as any other student in America for his own welfare and also for the benefit of his people. He could teach others of his race, and if all or at least half of them had his skill and learning it would bring about the uplift and high standard of the whole people in America.

If the Indian student receives a good education and becomes fitted for work in any line and lives the real life of an American citizen, to help in making and keeping the laws of the country, he will have caused the nation to be rich in its good and faithful citizens.

ALICE WILLIAMS (Caddo).

Nothing is of greater value to the Indian than a good name, right actions, and a good home, where he may go and perform the duties



MISS ALICE H. DENOMIE

(Chippewa)

Assistant Secretary of the Society finishing her labor of filling nine mail bags with copies of the *QUARTERLY JOURNAL* in the Society Headquarters in Washington

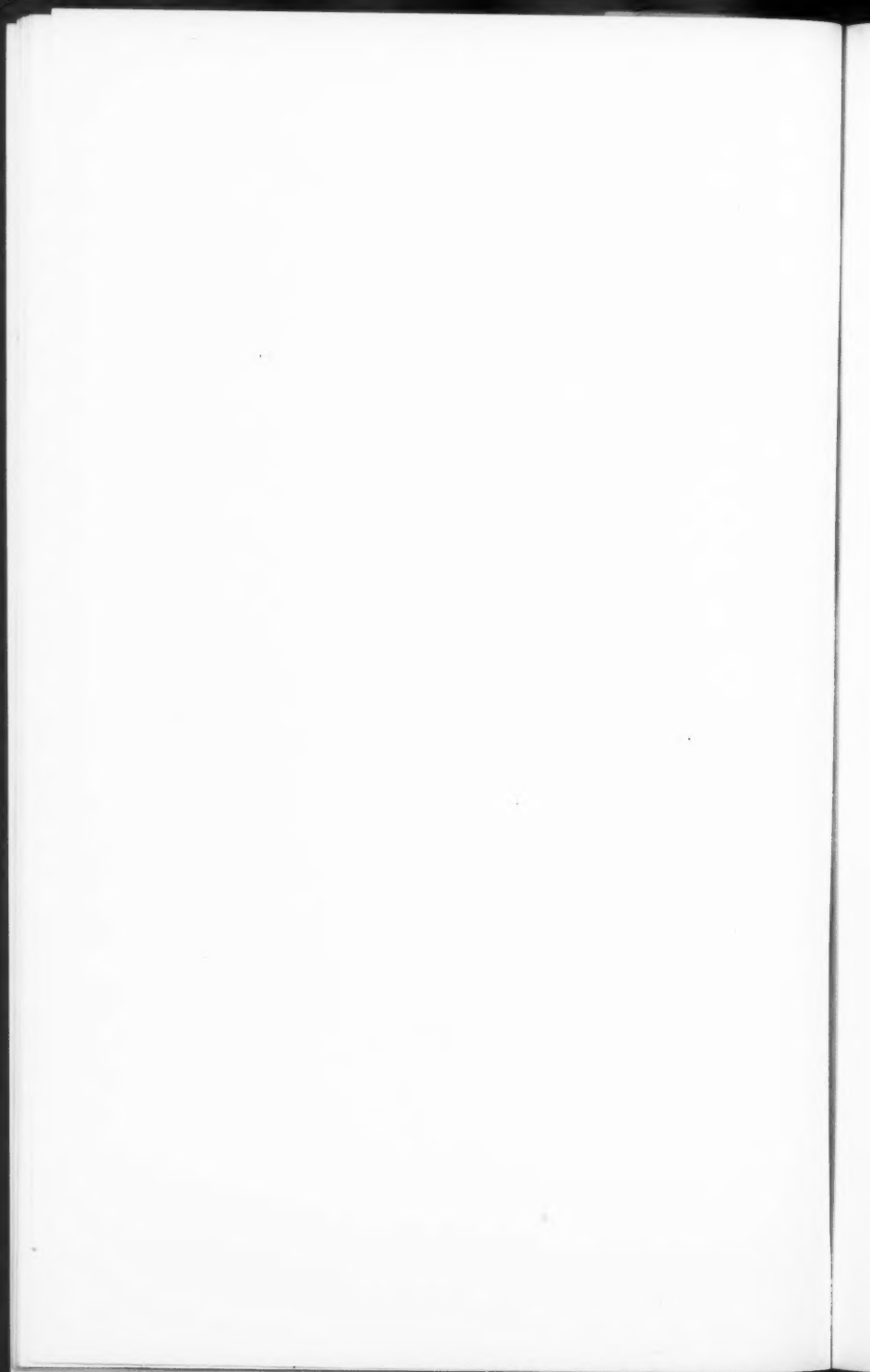


MISS DORA B. MCCAULEY

(Chippewa)

Acting Assistant Secretary dictating letters conveying information about the Third Annual Conference of the Society

THE MODERN INDIAN GIRL AS A BUSINESS WOMAN



of a good citizen, which are expected of all men no matter of what race or color.

The Indian, if trained along right lines, can become a man whose name and good works will be remembered long after his bones are laid away to rest and his soul has joined his forefathers. There is nothing that shines brighter than one good Indian who has put his education and good work to the purpose of uplifting his down-trodden race.

The time to act is now for when you get older it will be too late. Let the young Indians of to-day get busy and make the greater race of to-morrow.

FRANK KNIGHT (Assinaboine).



Bring the Answers to the Conference

Does the present Indian Law protect or restrain the Indian?

Are Indian Laws enforced when it is not to the advantage of the whites about them?

Does the Indian secure uniform protection in the Courts, and if not, why not?

Should existing Indian laws be codified and revised?

Is there need for a new basis of Indian law?

Should Indians have a better training in civil law and government?

What can be done to secure an equitable administration of the Indian law?

When do special laws cease to protect and become forces that restrain the Indian from progress?

Would the strength, self-reliance and independence that come from the repeal of all Indian law, warrant the initial suffering it would entail?

What changes should there be made in the status of the Indian?

How should the Indian status be defined? By whom?

Should there be a graduated scale through which the Indian might ascend from a lower legal status to a higher one? What about the Carter Code Bill?

Should the Indian have every right granted to Americans by the Constitution and when should he be given all those rights?

Would local politicians and local courts give the Indian as much protection and accord as strict justice as the Federal Government?

Are Indians who ask no special rights or protection, but who are absolute citizens, as successful and as progressive as restricted reservation Indians? Why?

Common School Education for the Indian Child

By EMMA JOHNSON GOULETTE (Pottawatomie)

COMMON means general; school, an institution for learning — especially of elementary or foundational instruction; education, preparation of man for life, and Indian means an aboriginal inhabitant of America.

We are to consider, then, a general foundational instruction which will fit the aboriginal American for his life work. Personal experience has proven that to cope with practical life a child must be taught to be law-abiding and honorable; self-reliant and independent; he must be taught the valuation and care of property; he must be taught to assume responsibility, to cultivate good judgment, to develop a desirable disposition — unhampered by selfishness; he must learn to study humanity, to work and to attend strictly to his own business.

To obtain these valuable habits our Indian child must be trained mentally, morally, physically and professionally.

The training in all these lines should begin as soon as the child begins to observe and understand. Since few Indian parents realize this great fact, we must endeavor to teach them through the elementary school.

To date, some few of the Indian school kindergartens have given this beginning instruction in the mental, moral, physical and professional lines. Just here I also wish to state that comparatively few Indian schools are properly equipped with material and interested, trained kindergarten teachers. The cause for this I attribute to the system used in ordinary material and the small salaries offered kindergarten and primary teachers. After a kindergartner makes out her estimate, the principal teacher, superintendent, or Indian official (who know nothing about kindergarten materials and their uses) are permitted to cut from this estimate any articles they see fit. In public schools the material is purchased by competent persons or the parents purchase for their children whatever the teacher's list requires. Which is the better kindergarten for the child to attend?

Since our government seeks to make citizens of our aboriginal Americans, it is absolutely necessary that the Indian be prepared to compete with white citizens in all walks of life. This fact alone makes it absolutely necessary that the Indian receive the same training in character and amount as is given his white competitors. Excepting Hampton and Carlisle, I know of no Indian school which begins to train the Indian as the Chicago and St. Louis schools train the white children.

The thoroughness in literary and shop work, the quality of employees at these two schools, the home-life advantages of their outing system, the location of these schools in the midst of the better class of citizens, the high school, college and city advantages for their grammar grade graduates, the moral, social, physical and professional training obtained for their students make them equal to any of the Chicago or St. Louis schools.

An Indian desiring to live in an Indian locality needs a more thorough and higher training than that of his white friends, as racial prejudice, politics, and love for the almighty dollar gives the white person preference in all instances, places and at all times.

Our Interior Department has made rules and regulations, giving Indians the preference in the Indian service, but glance over the list of positions, their salaries and the employees — you will notice the capital "I" (Indian) is invariably opposite the lowest salaried positions throughout the service. Compare the actual work and efficiency reports of Indian and white employees in the service and in the Indian Affairs Bureau, then decide why the work, efficiency report, position and salary do not correspond. Even with these special would-be civilizers it is then racial prejudice, politics and graft, and not inefficiency of the Indian, that keeps our educated Indian from progressing.

Knowing, then, the racial disadvantages the Indian must work under, there can be no doubt but that he must, in order even to honorably earn his bread and butter, be more efficient than his white competitors.

The government spends, from Indian land sales, according to treaty, thousands of dollars annually for the education of the Indian. Not anyone, to my knowledge, seeks to defend the Indian school as an ideal institution for the Indian, so I feel perfectly free to discuss my subject as I know it to be in reality.

The government's aim is to prepare the aboriginal American for life and citizenship. The Indian, then, must understand, first, his duties as a citizen; second, his right as a citizen, and then he must be able to maintain these rights.

His duties as a citizen includes a practical knowledge of his duties in the home, the school, town, country, city, state and nation.

Some of our Indian schools have cottages for the purpose of teaching home duties. Is it possible to teach the real, practical home duties by this method? Does the child get the practical knowledge of his duty to his father, mother, relatives and neighbors? Does he have a chance to observe and experience town and city ordinances? Does this method afford him the opportunity of hearing home interests, county, state and national affairs and laws discussed? The Indian, unlike the white, by inheritance receives no knowledge of anything but nature's laws. He must live in civilized communities and experience these laws before he realizes the seriousness of the various offenses. It requires that, and only that, to make him a law-abiding citizen. Our Indian boarding schools keep him from obtaining this knowledge and experience, instead of teaching it, and then when the Indian enters a civilized community, he unintentionally breaks city and county laws, and his ready money is taken for each new offense, and he is branded as a lawless Indian. Is it the Indian's or Uncle Sam's fault? How well I remember trying to get my seventh and eighth grade pupils interested in current events at the Phoenix Indian School, and after relating an amusing incident relative to some event in Cuban government, I was severely criticised by our Superintendent of Indian Schools for introducing the subject in class-room work. She sternly upheld our adhering to her course of study, in which she lay stress upon agriculture, and firmly declared that the Indian did not require more than a sixth grade literary education.

The administrators changed a few years ago—thank the Lord—so now the literary course is improved. Fortunate indeed is the Indian youth whose home is among white citizens, and whose schoolmates are mostly his white friends.

I wish to lay stress upon the fact that coming in contact with people, their methods, tactics, trickery, deceit, example and influence in every manner have more to do with the education of the Indian, the molding of character, right motives, efforts and

achievements than any other force that may be brought to bear upon the individual.

This social intercourse, the greatest of all influential forces, until very recently has been left out of the majority of our Indian schools entirely. At present the outing system is giving a small per cent. of our youths this advantage, but when we consider the large number who are coralled on the unsettled reservations and in distinctly Indian schools, we can but pity the Indian and admit that the government is omitting the most essential part of the Indian's education.

Talk with our most progressive, successfully educated Indians to-day, and you will invariably discover that they, at the beginning or at the end of their school career, attended one or more of our white schools or colleges. These Indians had chances to form the habits mentioned as being necessary to cope with practical life.

Excepting Hampton and Carlisle, I know of no Indian school that ever pretended to teach and assist the child in controlling his temper, cultivation of good judgment, self-reliance, economy and, above all, teaching the valuation and care of property money, etc.

The blanket Indian's home conditions necessitated his practice of economy to a great extent, but he knows nothing whatever of valuation and care of property, money, etc., and he never learns this in the Indian school. In fact, the examples of the majority of employees in the service tend to teach the Indian extravagance and carelessness instead of carefulness and economy. "It's government; there's plenty more," has always been a common expression among Indian service employees. Is that preparing the aboriginal American for actual life? Where, then, will he learn value, carefulness and economy? Only where necessity requires it, a home, where food, property, etc., are earned by "the sweat of the brow."

A life with the good old Pennsylvanian Quakers or with, and among, truly interested Christian people, is the ideal environment for the education of the Indian child whose own home is on the unsettled reservation, when he does not attend the white district or town schools.

Without the formation of these valuable habits the Indian will be as many a white or other college graduate — polished, capable of making flowery speeches, but practically worthless.

Place the Indian child in a home with good educational advantages and here he will complete the grammar grade and get manual training sufficient to assist him in deciding upon some trade for future support. At the age of fifteen to seventeen he is ready to enter a good boarding school, white or Indian, where a methodical working system requires strict punctuality and performance of duty. At this stage a few of our present Indian schools, thoroughly equipped with the best of materials and instruction, could do a noble work.

I would suggest that these literary and trade training schools carry the student through a four-year high school, literary course and a four-year course in practical trades and agricultural work. With this thorough training the Indian child should be ready to enter any factory, shops, etc., throughout the country and earn his living. It would not take him long then to thoroughly master and compete in any trade with his white brother. Those wishing to study and follow the professions instead of trade should receive governmental assistance when needed and wherever he may best learn his profession.

EMMA D. (JOHNSON) GOULETTE.

Shawnee, Okla.

Our Emblem, The Copper Eagle

The General Committee of the Society, at the business session of the 1911 conference, appointed three members as a committee on badges and emblems of the Society. These committeemen were Angel Decora-Deitz, John M. Oskinson and Arthur C. Parker. The aim of the committee was to select a badge that should be peculiarly and typically American Indian and be some object held in common by all tribes of all periods in aboriginal history.

The committee selected the eagle as an object both venerated by their ancestors and used by them as the symbol of wisdom, foresight and courage. The old Indians say that the eagle is the only bird that can fly into the face of the sun and look into its blazing countenance without closing its eyes; the *eagle can face the light, unafraid*.

Almost every known tribe uses the eagle symbol. The Navajos have drawn the design in beautiful conventional lines and likewise have the Indians of the north Pacific coast. The Sioux, the Algonkins and the Iroquois all used the symbol. We wished to make our

selection wisely, and thus took the copper eagle found in a mound built by American Indians many centuries ago. The figure was found by Major John Westley Powell, one of the greatest friends the Indian ever had, and one who studied them from every point of view. This copper eagle is the "grandfather" of all the others, in point of age, and might have been made by almost any of the great linguistic stocks. The final choice of the emblem was made by Angel Decora-Deitz, the well known Winnebago artist and art instructor.

The authorities of the Smithsonian Institution have said the choice was an excellent one, and the opinion was substantiated by Mr. J. N. B. Hewett, one of our members, long connected with scientific work in the Bureau of Ethnology. A French artist and sculptor who saw the original figure exclaimed that its proportions were perfect and that the man who made it in the dim distant past must have been a true artist with a trained eye. Not a single line should be changed he said, for any addition or subtraction would weaken the design and rob it of its value as an ancient heirloom of the race, and example of its art.

The original figure found by Director Powell in the mound at Peoria, Ill., is beaten from sheet copper and is similar in technique to other sheet copper repousse work found in Illinois and Georgia. It represents the highest form of purely native design found in North America, north of Mexico, when substance and workmanship are considered.

We may wear our emblem proudly as a symbol of the reawakened activity of the race and its determination through wisdom, courage and foresight to arise and face the most searching light that the sun of pure enlightenment can focus upon us.



Drawing of the Copper Eagle found at Peoria, Ill., and now in the Smithsonian Institution, Washington.

The Open Forum

Neither the Society nor the QUARTERLY JOURNAL is responsible for opinions expressed by contributors or letter writers. We simply act as the clearing house of the burning thoughts that press for utterance in the minds of men whose purpose appears sincere.

The Condition of the Pueblos

The Society of American Indians, Washington, D. C.:

Gentlemen:—Through my sincere interest in several Indian Pueblos in New Mexico, I am constrained to write to you regarding certain matters which demand definite and immediate attention.

It has been stated to me that with the exception of Pueblo of Taos there has been no increase in the population of the New Mexico Pueblos. In some instances their villages are becoming depopulated. In San Il Defonso where my immediate interest lies, there is one continuous story of death among their children. It seems at times impossible for the parents to raise them. Just recently there has been an epidemic of sickness and there have been many deaths of both children and adults.

The material rights of the Indian have been abused and are still in jeopardy and your splendid organization has been called into being to safeguard the interests of your people.

But there is one thing of more importance than political and property rights, and that is life itself. If the health of the present generation is not properly safeguarded, your task will be but a temporary one, as the individual whose rights you are attempting to conserve will be destroyed by disease, preventable at the present time. Tuberculosis, trachoma and epidemics due to unsanitary conditions are daily decimating the splendid Indian population of the Southwest.

I am writing you now, as I face the appeal of a beautiful Indian woman of Il Defonso who pleads for me to do something for her young husband who is failing rapidly with tuberculosis. He is a splendid fellow, jealous of the traditions of his race, of superior intelligence, and a natural artist. Some of his ceremonial sketches in color are here in my room. Where can I turn for such help as this case needs?

On account of the many deaths in their Pueblo, I had these young people send me a bottle of their drinking water, and a bacteriological examination discovered the fact (which I have

feared for some time) that it was poisoned with disease germs, due to unsanitary conditions in the Pueblos.

The Pueblos of New Mexico need sanitation more than anything else that the government is doing or can do and some movement must be inaugurated to give it to them.

The present force of government physicians is doubly inadequate in number and in interest.

Preventive sanitation should be placed upon your program, as it is a matter of vital importance in almost every group of Indians in the West. A letter is on my desk describing the conditions among the Utes in Utah, and I have heard the same stories regarding the Indians of the Northwest and the Pacific coast.

Would it be possible to originate and maintain an *American Indian Red Cross Society*? The public should know of the need of the Indian. His romantic picturesqueness has blinded us to his real needs. Just now we are being enthused by the tentative plans of a great Indian pageant in 1915, and it would seem from the papers that we are getting ready to sing the requiem of the American Indian. There seems to be a note of inevitableness in all that is said, and it is time that the Indian himself should rise up and say, "I will not die!"

Referring to unsanitary conditions, I quote a sentence from a letter received to-day from a friend of the Indians, and closely identified with their interests for the past 15 years: "The careless habit to which you refer is terrible. The Pueblo of Acoma is worse in that regard and the Pueblo of Picaris is worse than any of them." I would add here that the Picaris are almost decimated. He further states, "There is much suffering and sorrow in this land of ours and the cries for help are ringing in our ears."

If a proper effort was made there are thousands of the American people who would gladly have fellowship in the effort to cleanse the tribal domains so that parents might beget children in some hope that new generations would continue the tribal arts and traditions.

The land possessions of the Indians in nearly every community, serve as a sufficient base for their economic existence, if properly conserved. This could be included in the sanitation scheme. At present, apparently neither of these matters are given consideration by any government agency.

However large this matter may appear on the horizon of the future, I wish you could suggest some immediate relief in the case of the Pueblo of San Il Defonso.

If we could see the way clear to accomplish the purposes intimated in this letter, Mrs. Henry and I would be willing to make pecuniary sacrifices to personally serve our Indian friends, known and unknown, the affection of whom we count as our richest possession.

Can you not present this matter to the proper authorities at Washington, and they may give your requests some consideration.

Most sincerely yours,

FREDERICK W. HENRY.

Denver, Colo.



Indian Names Forged on Checks

The Editor of the "Quarterly Journal":

I am enclosing a letter which is a copy of the one forwarded to the Commissioner. I do this for a certain reason. Some time ago the Indian traders were asked to put in their claims against the Indians for the debts they had contracted at the Licensed Indian Traders' stores, furnishing itemized statements for each and every Indian that was owing the trader. I heard that these debts were to be paid out of tribal funds. I sent in two such statements, which were rejected, but all others are now on file, I think. I had mine sworn to before a notary, and properly signed. I did it simply to find out the sincerity of the office. I also understood the Arapahoe trader to say that he was putting up "bonds" for his own protection, and not that of the protection of the Indians.

Collections have been made from Indians by the traders at their stores. This was done by paying the Indians for work in their stores, trader taking the Indian checks, cashing them without the endorsement of the Indian, and giving change back if there be any left. Quite a number of bills have been collected in this way and yet the same bills are to be paid again out of Indian funds. All these statements are in the hands of the office, yet since they were filed, a good many Indians have paid on their accounts in cash or by labor.

Investigation by Inspector P. R. Wadsworth proved that Indians' names have been forged on checks, and that one of the men who did such a thing admitted that he did do so, but nothing was ever done.

I thought if they would be willing to do so much for the pale-faces they might do a very little for the red man, whose guardian they are.

I am sure some of us are ignorant of the methods used against these Indians, and few who have tried to remedy them have failed to even be noticed. I do not claim to know all the methods used to defraud these Indians, but I sometimes accidentally discover their methods. When Indians are beaten bad is when they will come around to my place and tell about it, but as to doing anything about such managements, they are afraid to.

We are very sorry that Senator Warren has been re-elected by the State Legislature. We who live out here do not think he is a good man for the Indians nor for the poor farmer of this State. He is all for Warren. He is in the stock business and has taken a good deal of land away from individuals who have located on lands out here. All this talk about illegal fencing by the Warren Live Stock Company is true, but it is hard to have a decent investigation. I hope his seat will be contested in the House and that he will never take his seat.

Very respectfully,

(Signed) CHAS. H. KEALEAR.

Arapahoe, Wyo.



The Case of Louis Pambrun

To the Society of American Indians:

Louis Pambrun, deceased, was a ward of the government and a member of the Blackfeet tribe.

In the fall of 1910, Louis Pambrun entered into an agreement with the firm of McCabe & Barrett, post traders, by the terms of which Louis Pambrun was to deliver to the firm of McCabe & Barrett about 75 tons of hay, f. o. b. on cars at Blackfoot Station.

During the month of November, 1910, Louis Pambrun was taken sick, and while confined to his bed the work of baling the

hay was done. Pambrun then directed his son Dave and others to begin with the work of delivering the hay on the cars at Blackfoot Station, about two miles distant from his ranch.

Settlement was to be made as each car was loaded, but this proviso was not complied with.

When two cars had been loaded and the men were at work loading the third car, without the consent of, or any authority from Louis Pambrun, the said firm of McCabe & Barrett caused the two cars of hay to be shipped, without paying for same or carrying out the terms of the agreement. Upon being informed of this action on the part of McCabe & Barrett, Louis Pambrun had the third car of hay held, and demanded payment for the other two cars of hay. He then caused the hay in the third car to be unloaded, after which McCabe & Barrett surreptitiously caused the hay to be reloaded, placing locks upon each door of the car.

Upon his being apprised of the matter, Louis Pambrun instructed his son Dave and others to demand of the employee of McCabe & Barrett to open the doors, and upon his refusal to do so, Dave Pambrun and others broke one of the locks on the door and unloaded the hay.

Mr. McCabe, of the firm of McCabe & Barrett, then went to Cut Bank, a town on the eastern boundary of the reservation, with instructions from McFatridge to prosecute the owners of the hay in the State court, for resisting the post trader to rob them in such a manner, and caused warrants to be issued for the arrest of Dave Pambrun, Joseph Spanish, Willie Spanish, Champigne and Vielle.

In due time the deputy sheriff of Cut Bank went upon the reservation and placed the men under arrest on a charge of burglary. They were then taken to Cut Bank, where bail was promptly furnished, and their hearing set for the 23d of December, 1910.

During the time this hearing was pending before the Justice Court at Cut Bank, Louis Pambrun, then on his deathbed, pitifully appealed through his wife and sent her to Superintendent McFatridge for protection of his interests. At each time, however, that Mrs. Pambrun called upon Mr. McFatridge she met with a very cold reception and was refused any assistance whatsoever, which refusal clearly indicated that Mr. McFatridge was looking after the interests of the post traders instead of the

Indians, contrary to the instructions of the Indian Department. Mr. Pambrun then appealed to the Commissioner of Indian Affairs in Washington, and received two or three telegrams to the effect that "Superintendent was instructed to look after the interests of Indians."

Failing in his efforts to obtain assistance from Superintendent McFatridge and the Indian office, Mr. Pambrun then engaged Attorney John W. Coburn and P. H. Kennerly, the latter an Indian and a ward of the government, to represent the interests of the accused. The State was represented by the county attorney, O. D. Gray.

A hearing was had before the Justice Court at Cut Bank, and the defendants in the action were speedily acquitted or discharged.

Within ten days after the exoneration of these defendants, Mr. Kennerly, at the instigation of McFatridge, was placed under arrest and charged with having introduced liquor on the Blackfeet reservation. Much persecution followed, and six months later Mr. Kennerly was brought to trial before the United States District Court in Helena, Montana, and the result of that trial was a speedy acquittal, upon the showing of Mr. Kennerly that the prosecution was based upon prejudice and malice, on account of the active part that he took in the Pambrun case.

After the hearing in the Justice Court at Cut Bank and after Mr. Kennerly's arrest, Superintendent A. E. McFatridge persisted in his efforts to cause Louis Pambrun all the trouble and mental worry possible. I have no hesitancy in saying that on account of the persecution of Superintendent McFatridge, the death of Louis Pambrun was hastened.

It was mid-winter. Pambrun was sick in bed, and a large family was dependent upon him for support. The family was in a destitute condition, and when Pambrun again appealed to Superintendent McFatridge for permission to sell the rest of his hay, for the purpose of buying food for his half-starved family, Superintendent McFatridge stubbornly refused to grant such permission, and the hay remained exposed to the elements, where it finally rotted, and Mr. Pambrun never received any benefit from his property.

Louis Pambrun died on March 17, 1911, without ever having come to a definite accounting with the firm of McCabe & Barrett for the two cars of hay.

After the death of Louis Pambrun, Superintendent McFatridge refused to allow Mrs. Anna Pambrun to sell any portion of the said hay in question, to give her husband a decent burial.

Respectfully submitted,

(Signed) ROBT. J. HAMILTON.



A School for the Development of Race Genius

To the Editor:

A school that does vital work in education, must meet two fundamental demands. It must develop the innate powers of the student; it must send him out with a well-trained intelligence, awakened sympathies, and a will that has settled into definite and worthy purpose. This is the first demand. The second goes further. It asks that the school take such cognizance of the situation that makes the setting of a student's life, the situation in which he must live and act as to put him in the way of solving its riddle. He should be so educated toward his own future, that he can put into it the sum of his inherited and acquired powers. The Indian, while still in the barbarous stage, proved himself possessed of unique artistic power; his imagination was vigorous, many-sided, and penetrated with a devout cosmic feeling; he showed himself possessed of legislative power, eloquence, courage, fidelity, and a genius for generous, lasting friendship. The very language that he spoke was an eloquent witness of inherent race power and race promise.

Indians are now civilized. Very many of them are not only well educated, but they have proven that they can compete with the white man for leadership. *Why should not the Indian make education a means of realizing the great promise of race power?* That which is unique in the race, all its inherent genius and resourcefulness, education should develop and put in the way of effective self-expression. To this end the Indian needs a great school where in freedom he can work out his race inheritance.

There can be no question but that the first demand of education of which I have spoken, has been met with a great degree of success in the best schools which the white man has provided the Indian. The second demand, the Indian himself should meet. No one can possibly understand a people's needs on the one hand and the inherent race powers on the other, as can those leaders that spring from the people. It has always been so and always will be so.

The immediate practical need would seem to be a polytechnical school and college under the management of devoted educated Indians — a school that should give the Indian youth the best that the white man has been able to bestow, and something more — a chance to develop the essential race resourcefulness.

The Indian has to make his own future place in the nation. He will do it most efficiently by placing before himself the high aim of finding an effective footing in civilization, and beyond this the still higher aim of contributing to civilization the full sum of his inherent and undeveloped race power.

Very sincerely yours,

MARY E. LAING,

Lecturer on Psychology and Education for the
State Normal Schools of Massachusetts.

Boston, Mass.



A Message from Columbus

To the Editor:

But two short years ago we made friends with the Indians, and after having looked into the faces of a Coolidge, a Parker, a Sloan, a Montezuma, a Dagenett, an Eastman and a Mrs. Kellogg and others, we began to realize that we still had reason to fear the Indians, and the fear that brings with it the real terror of being scalped. Not, however, with the rusty, time-worn tomahawk, but the keen-edged implement of an educated, well-trained mind, trained to discernment and discovery, because *we live to discover*. In a day long gone, Columbus discovered America, but in a very recent day the Indian discovered Columbus, and found (to his surprise, perhaps) that Columbus was very much alive and a good Indian, with an awakened conscience, stirred to the point of opening both hand and heart — to welcome to our city and our homes the red man and his squaw, who came to build a hope to lift his race to higher ground, to plead his cause, and of his white man brother ask the rights, the freedom, and the liberty that are his due. We, the pale face, had abused the red men, our stronger hand had wrenched from them their lands and homes, and we gained them, not by law or right, but by that other means which men call might, and they the children of the same great Father, brothers

and sisters of one common parent—who gave birth to them and us. Yes, brother and sister are the red and white races in all but love and kindness from the paleface to the man of ruddy hue. We boast of freedom and the right of man, we talk of liberty and sing the song of independence, of nature making equal men of all nations, creed and color, and yet with tyrant hand spurred on by greed we drove the red man from his home and stole his heritage and left him homeless on our western shores, and what right had we? Echo answers, none. Our land we call that of the free, our home the home of the brave, and none but the free are found, we say, beneath our flag, and yet, despite our boast, with tyranny we've wronged and robbed this noble brother. Then let us hope for forgiveness, and may God speed the day when he shall come into his own in everything. We are happy to have had this opportunity to meet such a splendid people, and we feel that we owe this privilege and pleasure to our Prof. McKenzie, who wears his inseparable insignia so modestly, but we all know that it was his untiring efforts that made your meeting with us here, a bit of history never to be forgotten and of which we feel very proud.

We want that opportunity afforded us again and trust that Columbus, once the home of the noble "Leather Lips," shall have, in 1914, the pleasure and privilege of entertaining our Indian friends at their annual convocation.

From an admirer and friend of the Indian.

MRS. IVOR HUGHES,
Columbus, Ohio.

May 1st, 1913.

Does Godfrey Tell the Truth ?

Some Suggestions for an Investigation in Oklahoma

To the Society of American Indians:

Referring to your letter of the 11th inst., with reference to my circular letter to Congressmen protesting against Senator Owen's crooked dealing with full-blood Indians, I have to say that I have only one copy. I willingly send that.

I certainly feel very grateful for the interest you manifest in this matter. I have been going single-handed against him for four years. Being a citizen of the Chickasaw Indian Tribe, I have the interest of the Indian at heart and especially the full-blood or restricted Indian. And these are the ones that Senator Owen has dealt with principally—those who could not sign their names except with the "X," and in almost every instance he has some alias or hocus-pocus name through which he does business, when dealing with Indians of this class.

It is estimated that he now has and holds contracts from restricted full-blood Indians, in part or in whole for their holdings, to the number of three thousand, that has cost him practically nothing compared to the real value of the lands he holds. These contract forms are numerous. First he will take a lease, then a mortgage, then a power of attorney, and sometimes a will, and in every instance they in some way call for a deed of conveyance of the land so clouded, from the Indian to Mr. Robert L. Owen.

In securing something over eighteen hundred acres of land in the oil and gas fields of northern Oklahoma, he employed men and had them secure what the Indian was told was an agriculture lease on the land holding of seventy-seven individual Indians for their surplus lands, his agents promising on the part of Senator Owen to put the land in good state of cultivation, build houses—in fact promised them almost anything in order to get them to sign their names to the paper, promising on the part of Mr. Owen, in addition to the improvements, a yearly rent of from twenty-five to fifty dollars, always making the first payment, but rarely ever making any other payment.

And instead of this paper being a lease, it proved to be a power of attorney authorizing his agent to sell the said land to R. L. Owen, which they invariably did, as the records will show at Bartleville,

Washington county, Oklahoma, and for which Mr. Owen is now being sued by the Federal government in behalf of the Indians. (Seventy-seven in number) records will show at Muskogee, Oklahoma, in the Federal Court for the Eastern District of Oklahoma.

The government suit referred to, was brought before the said District Court, and Senator Owen, one of the defendants, and also one of the leading lawyers, filed a demurrer to the government's petition. The District Court sustained the Owens demurrer. The case then went to the Circuit Court of Appeals (Eighth Circuit), where the lower court was reversed and Senator Owen's demurrer overruled, and Senator Owen sent back to the lower court to try his cases on their merits (if they had any). This, it seems, the Senator did not want to do. Then it was, that Senator Owen used his power as United States Senator in his own behalf, by causing a rider to be placed on law known as Number 290, passed in June, 1910, which gave special permit for an appeal from the Circuit Court of Appeals (Eighth Circuit) on this demurrer to the Supreme Court of the United States. In Senator Owen's efforts, by technicality or otherwise, to defeat the attempt of the government of the United States to set aside his numerous deeds, power of attorney, leases, mortgages, wills, and other instruments purporting to be deeds of conveyances or contracts for title to restricted Indian lands, made prior to the removal of restriction, or before January 1, 1912, by a trial on the evidence in the lower courts, the hearing on this demurrer was appealed to the Supreme Court of the United States, and on the first Monday in April, 1912, the Supreme Court of the United States, hearing the appeal, affirmed the decision or judgment of the Circuit Court of Appeals. The effect of this decision sent Senator Owen back to the lower court to file his answer, try his cases on the evidence, and either prove the honesty and justice of his numerous deeds, wills, mortgages, power of attorney, lease contracts and other instruments purporting to be deeds of conveyance, etc., with these unlettered full-blood Indians, or permit these Indians to recover the lands that Senator Owen now holds unlawfully, clouding the title to the same.

Again the Senator plays "Pussy wants a corner" with the government and the Indians, for no sooner had this decision been rendered by the Supreme Court of the United States than Senator Owen introduced in the United States Senate, Senate bill number 6339, on April 13, 1912. The first section states its purpose and reads as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled that the Secretary of the Interior be made and he is hereby authorized to validate by approval any instrument purporting to be a deed of conveyance or contract for title of restricted allotted lands of the Five Civilized Tribes, *made prior to the removal of restrictions.*" Every one of his three thousand Indian contracts were made before the Indian could transfer his land, notwithstanding the law of Congress forbid the full-blood and half-blood Indians the right to sell their lands except through, and with the consent of, the Secretary of the Interior — yet Senator Owen has three thousand of those unlawful contracts that he wants Congress to pass a law legalizing his illegal acts and contracts, which if Congress should do, would make him a multimillionaire.

Failing in this bill, he makes another attempt in the passage of an amendment to H. R. 26874, Sixty-second Congress, third session, part III, introduced by Senator Owen and urgently recommended by Hon. Samuel Adams, Assistant Secretary of the Interior, and section one reads as follows:

"That the Secretary of the Interior be and he is hereby authorized, in his discretion, to validate by approval any instrument purporting to be a deed of conveyance or contract for title of allotted lands of the Five Civilized Tribes made prior to the removal of restrictions and before January, 1912" — a verbatim et literatum of Senate bill 6339 (*except the wording "in his discretion"*).

Failing in this bill, on May 1, 1913, he introduces another amendment to H. R. 1917. The purpose of this bill is the same, but worded a little different. His only alternative is to *keep the cases out of the courts*, where the real defendants, the Indians, can be present and speak for themselves. He has succeeded in this for the past five years, and the good Lord alone can tell how much longer he will be permitted to *bulldoze* Congress and whip justice. If this was all he did in his attempt to rob the Indian, it might be condoned or overlooked or apologized for, but this is only one of the many reprehensible transactions to his credit in robbing Indians of their lands. Senator Owen has and holds seven hundred and eight instruments known as ninety-nine years' leases; a copy of one of that number will accompany this letter. The conditions of these are fierce, even repulsive, when you take into consideration the fact that Senator Owen is the party of the second part, and designated as *The Indian Land and Trust Company*, of which Senator Owen is its president

and owns practically all the stock — it is one of the many "aliases" under which Senator Owen does business with restricted full-blood Indians.

This land so leased is among the best land in Oklahoma. Ninety-five per cent. of these *lessees* can not read or write their names; they are illiterate full-bloods, Creek Indians and ignorant negroes who have landed rights, with the Creeks.

Now if this was all, we could possibly overlook it, but this is not the worst. The official records of Payn county, Oklahoma, from page 174 to page 362, inclusive, will show that Senator Owen, on the 11th day of October, 1893, took the following named Cherokee minor children to Stillwater, Payn county, Oklahoma, each the proud and happy owner of an allotment of land, their pro rata share of their surplus land:

Mattie Archie, age 4 years.
Alex. Hendrix, age 19 years (spelled Hendricks).
Chas. Hendrix, age 16 years (spelled Hendricks).
Mike Hendricks, age 8 years (spelled Hendricks).
Lee Owen Jordan, age 2 years.
George Palmer, age 6 years.
Frederick Palmer, age 4 years.
Levi Hendricks, age 6 years.
Ruth Riley, age 12 years.
Chas. Smith, age 6 years.
Annie Smith, age 3 years.

The last two were orphans, as well as minors, who owned allotments in the Cherokee Nations, on what was known as the Cherokee Strip, near the town sites of Medford, Perry, Newkirk, Blackwell, Enid and Ponca City; and before said County Court, and by hasty proceedings instituted under the management of Senator Owen (Robert Latham Owen), he in the period of sixty-seven days completed the *alleged* judicial sale of the allotment of each and every one of the eleven minors for the sum total of fifteen thousand three hundred and thirty dollars. Immediate settlement of the estates of all these eleven minors was made, and from the proceeds of sale the said Robert Latham Owen and John W. Jordan were allowed *five thousand eight hundred and sixty-four dollars and fifty cents* in cash, for services in securing patents for the minors, and the remaining nine thousand four hundred dollars and fifty cents, on the face of the returns, was distributed as lawyer fees, court cost and for ser-

vices rendered and provisions furnished these minor children. So that the estates of these eleven minor children were consumed under the guise of law and by the sanction of the court.

Yet there is nothing in the annals of history that will compare with the high-handed robbery perpetrated on those eleven minor and orphan Cherokee Indians, and by a man who poses as the very incarnation of civic righteousness; so that while these eleven Cherokee minor and orphan children were taken to Stillwater, Payn county, Oklahoma, on the 11th day of October, 1893, each the owner of an allotment of land representing their entire worldly possessions, they were turned ruthlessly away on the 18th day of December, 1893, with not one penny they could call their own—and this is not all. That you may have a clear insight into Senator Owen's methods of acquiring Indian land, I will give you a copy of the county records of Washington county, Oklahoma, of just one case—that of Bunch Drywater, a full-blood Cherokee Indian.

Power of Attorney

"Know all men by these presents, that for and in consideration of one dollar and other valuable considerations, the receipt of which is hereby duly acknowledged, I, the undersigned, do hereby authorize W. T. Wisdom, of Muskogee, Ind. Ter., as my attorney in fact, at any time to execute a warranty deed to R. L. Owen, or his assigns, to the following land, to wit: E. $\frac{1}{2}$ of the N. W. $\frac{1}{4}$ of the N. E. 4, Sec. 30, T-P 29, N, R-G 13 E-T, and his acts shall be my acts as fully as if I had personally signed the same.

In witness whereof I hereto attach my hand on this the 8th day of July, 1905.

his
Bunch (X) Drywater.
mark

F. Owen McNair }
Reige Paschel } Witness.

Formally acknowledged before J. C. Danenburg, Notary Public.
Filed for record August 15, 1907.

(Recorded in Book O, page 86.)

MORTGAGE

On the 12th day of August, 1907, R. L. Owen secured a mortgage from Bunch Drywater upon the same tract of land above

described in power of attorney, and which mortgage was recorded, August 26th, 1907, in book "M," page 578, Washington county, Oklahoma, records.

Warranty Deed

This indenture, made on this the 12th day of August, 1907, A. D., by and between Bunch Drywater, being unmarried, of the Cherokee Nation, party vendor, and Robert L. Owen of Muskogee, I. T. (*Indian Territory*), party vendee.

Witnesseth, that the party vendor in consideration of one dollar and other valuable consideration paid by the vendee, aforesaid, the receipt of which is hereby acknowledged to by these presents, grant, bargain, sell, convey and confirm unto the said vendee his heirs and assigns, with general warranty, the following parcel of land situated in Indian Territory, to wit: E. $\frac{1}{2}$ of N. W. $\frac{1}{4}$, of N. E. $\frac{1}{4}$, Sec. 30, T-p 29, R-g 13 East, to have and to hold the premises aforesaid with all and singular the rights and privileges, appurtenances and immunities, rents or royalties thereto belonging or in any wise appertaining or accruing therefrom unto his heirs and assigns, forever; the said party vendor hereby covenants that he is lawfully seized of a perfect title to the land above described and has a good right to convey the same, that said premises are free and clear of any incumbrances whatever, and that he will and his *heirs and assigns shall*, warrant and defend the title to the vendee herein against the claims and demands of all persons whomsoever.

In witness whereof the said party vendor has hereunto set his hand and seal the day and year first above written.

Bunch Drywater (Seal).

By *W. T. Wisdom, his Attorney in fact.*

Usual form of acknowledgment, before Charles Mercer, Notary Public.

On 10th day of March, 1911, Bunch Drywater (the party above named as party "Vendor") made a sworn statement before J. L. Mannis, a notary public, the substance of which was, that he owns the land as above described, that his certificate and deed calls for the same, and that he has never sold any part or portion of the same, but that he had leased that part of his allotment to Robert L. Owen, for which the said Owen paid him twenty-one dollars and twenty-five cents at that time; that about 1905, Robert L. Owen paid him twelve dollars and fifty cents, since which time, Robert L. Owen nor

any one else has paid him any rents or royalty; and he further states that he never knowingly gave Mr. Wisdom nor any one else, power of attorney authorizing them to sell his land above described, to Robert L. Owen nor any one else.

This case of Bunch Drywater is only one in thousands of other and similar cases, where the land that justly belongs to the Indian, has become the property of Robert Latham Owen for a pittance, by the most glaring and stupendous frauds that have ever gone unwhipped. And the only redress these Indians had, was the thirty thousand so-called land suits in eastern Oklahoma, brought by the government to recover for the Indians, property that has long been in unlawful possession of, and yielding profit to, Senator R. L. Owen et al. for years.

But if Senator Owen succeeds in his strenuous efforts to have Senate Bill 6339 or H. R. 26874, or his other amendment to H. R. 1917, which was introduced by him May 1, 1913, referred to the Committee on Indian Affairs and ordered printed, passed and become the law, then *he will have outgeneraled the government, whipped justice, and robbed of all their worldly possessions, the most needy and defenceless people on top side of the earth — the full-blood restricted Indians of the Five Civilized Tribes.* One other case I will cite to you — that of the Mississippi Choctaw contracts.

In 1901, Robt. L. Owen associated with him one *Chas. F. Winton*, and under the firm name Chas. F. Winton et al., associates and assigns, secured from eight hundred to a thousand contracts from Mississippi Choctaws in the State of Mississippi, where the said Choctaws were then residing, stipulating that *Owen and Winton* were to have one-half of all the lands and money due them from the *pro rata* share of the then undivided lands of the Choctaws and Chickasaws Nations in eastern Oklahoma.

These so-called Mississippi Choctaws were descendants of the Choctaws of eastern Oklahoma, as many of them elected to stay in Mississippi after the treaty of 1830-2, when the government secured the removal of the Choctaws and Chickasaws from Mississippi to the then wilderness of the west (Indian Territory, so called, after the Indians by treaty took formal possession of what is now the great State of Oklahoma). These Choctaws who remained in Mississippi had become very poor and were uneducated, many of them almost destitute, and Chas. F. Winton, the associate of Senator Owen, represented to the Mississippi Choctaw Indians that they (Winton and Owen et al. and associates, etc.) had secured the passage of

various laws and acts of Congress, allowing the Mississippi Choctaw Indians, land allotment privileges in the Indian Territory. These contracts as above stated gave Owen and Winton one-half of all the land and money due the Indian. These contracts then proceeded to authorize Winton and associates, R. L. Owen, to select the lands for allotment, to rent the same, collecting the rents, or to advertise and sell the land, and contained a power of attorney to make deeds of conveyance, selling the land to any future purchaser, and to receive the purchase price, completing the sale in all respects, and to deduct for Winton and associates, *Owen*, the actual expenses and disbursements connected with managing, handling and selling the lands or protecting the rights of the Mississippi Choctaw Indian, and after all expenses are paid, then Winton and Owen are to receive as their part of the sale, one-half of the selling price.

Also, a very peculiar feature of these contracts, is that the time the settlement with Winton and Owen first became due, just one year and a day after their patent shall be issued and delivered, Winton and Owen have the option to elect to take their one-half in money and require the Indian to keep all the land, in which event the Owen-Winton's pay shall be the one-half of the market value of the land at the time the fee is to be paid, or as the contract stipulates, Owen and Winton may elect to sell to themselves or any one else for any sum not less than the government price, which ranged from twenty-five cents up to six dollars and fifty cents.

The reasonable market value per acre of the best grade of land one year after allotment, would be twenty dollars, full allotment. Hence, you can readily see the undue advantage taken by these *shrewd, astute lawyers* that Owen and Winton were; they could make the Indians pay them ten dollars per acre or, if they wanted to buy the land themselves, they would only have to pay three dollars and twenty-five cents for the same land, with all expenses to come out of that. In his sworn statement Senator Owen says he prepared and wrote the forms of these contracts that were signed by Mississippi Choctaw Indians, of which Winton secured more than eight hundred. However, Congress by an act invalidated all of the Owen-Winton and all similar contracts.

Notwithstanding Congress had made void all of the Owen-Winton Mississippi Choctaw contracts, yet Mr. Owen was permitted to go before Congress and secure the passage of an act authorizing Chas. F. Winton (*deceased*) et al. associates and assigns, to sue the said Mississippi Choctaws before the Court of Claims at Washington,

D. C., which suit was filed March 7, 1907, case number 29821, and is still pending. This law will be found in section 9 of the act of April 26, 1906, 34 Stat. L. 137.

Also, on May 29, 1908, he caused section 29 to be placed on the Indian appropriation bill as a rider, which gave Winton and Owen et al. a lien on all the lands of all the Mississippi Choctaw Indians in Oklahoma. And declaring that the decision of the said Court of Claims shall be final, this bill Senator Owen secured after he was Senator from Oklahoma.

Senator Owen's sworn statement before the said Court of Claims will conclusively show: first, that there were but the two in the firm styled Chas. F. Winton et al. associates and assigns, namely, *Robert Latham Owen* and *Chas. F. Winton*, and in a subsequent contract between Owen and Winton, Winton had agreed that should anything occur to him, Winton, that Robt. L. Owen should be fully authorized to take his place and part in said contracts.

The style of the suit would indicate that something had occurred to Mr. Winton, which is "Chas. F. Winton (deceased) et al. associates and assigns vs. Jack Amous et al., Mississippi Choctaw Indians.

I assert and can prove that under the contract of July 23, '06, that Robert L. Owen is and has been since the death of Chas. F. Winton (which occurred more than one year before the famous, or rather infamous suits were brought) the Chas. F. Winton et al. associates and assigns, and that he brought the suit in the name of Chas. F. Winton (deceased) *in order to hide his own identity*, and that this is just another "alias" under which Senator Owen does business when dealing with restricted full-blood Indians.

I want to call your attention to the most pernicious feature of this bill I send you, H. R. 1917, in lines 3, 4, 5 and 6.

"That the Secretary of the Interior is hereby authorized to approve any deed or contract or adjustment made by or between the parties to such suit regardless of date." I will also call your attention to a bill known as S. 6339, which purports to have been introduced by Senator Owen, April 13, 1912. However, the original Senate bill, number 6339, is altogether a different one; section 1 is the same as the original, but sections 3 and 4 fail to show up section 3, provided that the Secretary of the Interior should approve all deeds or contracts purporting to be a deed of conveyance made prior to the removal of restrictions or before January, 1912, and further provided that the Secretary was authorized to designate a

man from Oklahoma to make the adjustment of the *thirty thousand land suits in eastern Oklahoma*. I know, as do many people in this country, that *Senator Owen is many times defendant in those very suits that he seeks to have taken out of the courts and have adjusted by this assistant secretary*, whose appointment would largely have been on the patronage of Senator Owen. However, he used all of his energies to have one D. H. Linebough, of Atoka, Oklahoma, appointed to that honorable position, but failing in that and also so far failing in getting his pet scheme put into law, the first Senate bill 6339, which provided among other things, the removing of those suits from the lower court for eastern Oklahoma, and placing them into the hands of a man practically appointed by Senator Owen — failing in this and all other similar bills, failing to get his man "Friday," D. H. Linebough, who himself is reported to have been mixed up in some very shady land transactions with Indian wills, wherein he became the beneficiary over the legitimate and legal heirs of an old, full-blooded Indian woman — failing in all these, and doubtless expecting to have to face the courts with his many land suits, fraudulent as they are, *he takes the last chance, and by the unusual power that he wields with the President and his Cabinet*, forces the appointment of the said D. H. Linebough to the office of United States attorney for the eastern district of Oklahoma, and this man Linebough will now be the one to try those many land suits against Senator Owen. If he were as straight as a shingle or as crooked as a ram's horn, he would certainly be very much handicapped. This only goes to show to what extent Senator Owen will go, to accomplish his purposes.

And *this is not all*, but enough for this time. Hoping that you will go over this matter carefully, and do what you can to defeat him in his purpose of robbing these defenseless and poverty-stricken people by law, and thanking you in advance, I am,

Sincerely yours,

Pittsburg, Okla.

(Signed) J. H. GODFREY.

Books That Make Men Think

Books on Child Development

Educated men who have watched through many years and who have written down the things they saw men do and that they saw *made* men do things, tell us that the first things that little children think about govern the entire actions of their lives. If children learn to hate anything, that hate-thought stays for many years, and although the child when grown up may not know it, that thought helps determine its actions. For a long time school children have been taught to think that the white people are the best and greatest on earth and that all other races are not so good. So children think that we have a right to be cruel to other people if they are unlike them, and have a right to call them bad names.

It is a relief to find that the leading men in education to-day are trying to change all this unbrotherly thinking. They now are trying to have children feel more friendly to all races and all men, whatever may be their color. This desire on the part of educators is shown by the efforts of various publishers to print books that will teach children to feel more friendly and kindly toward their brothers and sisters in the other nations. Benj. H. Sampson & Co. of Boston have issued a series of reading books known as the *Edson-Laing Readers*. The four books which the company has published aim, to quote the author's foreword, "to lead the child further in his grasp of the life of the society in which he lives. It does this by giving him pictures of human life varied in action and condition, each of which holds some significant social situation." The books tell about children of other nations and shows the American child that other children and other men and women have the same human hearts as they, have the same love of life and of happiness, and are deserving of just as much right to enjoy these things as Americans or Englishmen or any other race. These books are adapted for Indian schools and should be used as supplementary readers in every government institution designed for Indian children. That all American schools should use them to create new lines of thought in the minds of children, is certain. The generations of to-morrow would be better and broader in their views of their "brother man."

How Did Your Ancestors Live?

In the last number of the "*American Anthropologist*" is an article by George Grant McCurdy called, "Ancestor Hunting." He commences this valuable scientific treatise this way: "Are we proud of our remote ancestors?" The ancestors of the white or Aryan race, like the ancestors of all races, were crude savages, and all Europe is full of caves and buried evidence that show articles these hairy beast-men made ages ago. Science has shown that men have grown to be as they are now by *continually* seeking better things and greater power over the elements. Men are still only savages held in restraint by laws and the fear of public opinion. Primitive people did many interesting things and were successful in using the things nearest at hand to supply their wants. Children in many of their traits, though held in restraint, exhibit many of the tastes, desires and characteristics of their early ancestors. The great educators of the country, therefore, instead of turning away from facts as they are, turn to them and seek to use them to great advantage. This desire has been met by the publication of a series of supplementary readers written by Katherine Elizabeth Dopp, of the University of Chicago, and published by Rand, McNally & Company of Chicago. The series of books teach in an entertaining and logical way, the story of the development of the human race from the earliest times which geology and archaeology reveal. The books have a series of exercises in "practical activity" for the purpose of awakening original thinking on the part of children and providing them with opportunities to observe closely. The author in her preface says, "The need of *practical activity*, which for long ages constituted the entire education of mankind, is at last recognized by the elementary school. It has been introduced in many places and already results have been obtained which demonstrate that it is possible to introduce practical activity in such a way as to afford the child a sound development — physically, intellectually and morally — and at the same time equip him for efficient social service." It is needless to say that the greatest of living educators and scientists indorse these books written by Miss Dopp. The titles are: The Tree Dwellers, the Age of Fear; The Early Cave Men, the Age of Combat; The Later Cave Men, the Age of the Chase; and The Early Sea-People, First Steps in the Conquest of the Waters. Other volumes are promised.

These books should be used in Indian schools, as well as others, and our government schools might well try them out. If more information is desired by the teachers it would be well to read

Dr. Boas' recent work, "The Mind of Primitive Man" (Macmillan) or Heineman's "The Physical Basis of Civilization" (Forbes & Co.).

The Sacred Responsibility of Teachers

The mind intrusted with the training of other minds should be a trained mind. How many teachers there are who teach, and teach, and hammer the plastic sensitive minds of their little pupils into ways that may be entirely harmful. Do teachers as a general thing know what they are doing; do they study the effects upon the delicate tissue upon which they work, of their methods and of their presentation of subjects? No parent would intrust his child to a doctor for a surgical operation unless he was sure that that surgeon knew what the trouble was, and knew why he gave medicine or used his lancet. Yet parents will give their children over to teachers who have only a hazy knowledge of the laws of mental operation and the effects of their training.

Teachers should know why they teach, as well as how to teach. They should know something of the real make-up of the child's mental nature.

The world to-day is filled with books. Many are confusing, useless books. Teachers and parents should read the latest and best books on child culture; should think more of the child and his individuality, rather than of the method and the stereotyped story. The great books of Prof. G. Stanley Hall should be studied with devoted care. Teachers in the Indian service should know more about the phenomena of adolescence, for in it they will find many explanations to the qualities of the undeveloped youth-mind characteristic of an undeveloped people. Simple books like "An Introduction to the Study of Adolescent Education," by Cyril B. Andrews (The Rebman Co.), will help. Read also "Hereditary and Eugenics," by Wm. E. Castile and others (Univ. of Chicago Press); "American Bad Boys in the Making," by A. H. Stewart, M. D. (The Bookery); "Correlations of Mental Abilities," by Benjamin R. Simpson (Columbia Univ. Press); "Heredity," by J. A. S. Watson (London, T. C. and C. E. Jack); "Social Problems: Their Treatment," by Karl Pearson (London, Dulane & Co.); "The Minister and the Boy," by Allan Hoben, Ph. D. (Univ. of Chicago Press); "Problems in Eugenics," a compilation of the papers communicated to the Eugenics Congress at London (Eugenics Education Society, London); "Genetics," by Herbert E. Walter (Macmillan); and all the better books dealing with the Montessori system of child training.



